A FAMILY HISTORY

OF

VENKATAGIRI RAJAS

WRITTEN BY

ALLADI JAGANNATHA SASTRI, B.A. & L.T.,

Headmaster, R.V.M. High School, Venkatagiri Town.

Under the Patronage of

LIEUTENANT SIR RAJAH VELUGOTI

GOVINDA KRISHNA YACHENDRA BAHADUR,

K.C.I.E., A.D.C.,

PANCHAHAZAR AND MANSABDAR

RAJA OF VENKATAGIRI

(29th GENERATION).

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DEDICATED

TO

His Excellency The Right Honourable
SIR FREEMAN FREEMAN-THOMAS
BARON WILLINGDON OF RATTON,
G.C.S.I., G.C.I.E., G.B.E.,
Governor of Fort St. George, Madras,

BY

Lt. Sir THE RAJAH OF VENKATAGIRI,
K.C.I.E., A.D.C.,
Panchahazar and Mansabdar,
as a token of his high regard
and esteem for His Excellency.

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FOREWORD.

This "Vamsacharitram" of the Venkatagiri Rajahs is intended to reach the hands of the English-knowing public, as the Telugu history is naturally more limited in its scope of usefulness. Not only are the spirited Telugu verses and detailed inscriptions and sannads in Telugu script left untranslated in this pamphlet as being unnecessary, but it has also been the object of this edition to omit all topics of a more or less controversial nature, as these are discussed in detail in the introduction to the Telugu volume, while at the same time, the events recorded miscellaneously in that volume have been culled and collected chronologically under several heads, with a view to bring the book as far as possible on the lines of a recent *Chronicle*. If still it should strike the mind of one that the

history is based on what is mere story or superstition, as for instance, in the miraculous career of Bhetala Naidu (first generation) or the pious dream of Rajah Bangaru Yachama Naidu (twenty-fourth generation), one has only to be advised to pay a casual visit to the Palace at Venkatagiri before one can get convinced by a glance at the ancient records as the swords and shields (first generation), the valuable emerald, the throne of Yerradacha Naidu (twenty-fourth generation), and so forth, illustrated in this book. The antiquity of Venkatagiri Velugoti line is indeed unquestionable. Beginning about 1195 A.D., so long ago as twenty-nine generations from the present Rajah, with the Warrior-King Bhetala Naidu as the parent member, and continuing with a glorious military career during the days of Vijayanagar Kings, Arcot Nawabs and Carnatic Chiefs down to 1802 A.D., when the present Estate was defined and organised by Lord Clive,

what with the ever-extending territory and change of capital from Amanagallu, Pillalamarri, Rachakonda, Devarakonda, Velugodu, North Mallur to Venkatagiri, sometimes feudatory, sometimes friendly and at other times (generations eighteen to twenty) virtually independent, the description takes a more peaceful and modern course with the grant of Armeghon to the English in 1625 A.D., the participation in the affairs of the Carnatic in (generations twenty-three and twenty-four), the assistance given to the English in 1790 A.D., and the Proclamation of 1800 A.D., fertilising at the same time all rich fields of activity in literature, art and religion, as for instance, in the patronage extended to Sanskrit and Telugu learning by learned Rajahs, in the construction of huge palaces and towering temples, and in endowments made as big agraharams and liberal donations.

I owe an apology to the English-reading public for having taken up this mighty

task with my poor talents in the language, and to all members of the Velugoti family for the shortcomings in the events described. I tender my obedient thanks to Lieutenant Sir Rajah V. Govinda Krishna Yachendra Bahadur K.C.I.E., A.D.C., the Rajah Saheb of Venkatagiri, for kindly giving me this opportunity to express my gratitude for the long ancestral enjoyment of samastanam charity and bounty for over a hundred years. My sincere thanks to all those who rendered necessary assistance from time to time.

ALLADI JAGANNATHA SASTRI.

First Generation.

CHEVI REDDI *alias* BHETALA NAIDU.

- Malla Naidu.
- Dama Naidu (2) = Jayamma
  - Vennama Naidu (3) = Pochama (Damara Vari family).
    - Yerra Dacha Naidu (4) = Pochama
      - Singama Naidu (5).
        - Anapotha Naidu (6) = Malavi.
        - Mada Naidu *alias* Madhava Naidu.
      - Vennama Naidu.
      - Yachama Naidu.
  - Sabbi Naidu.
    - Nalla-Dacha Naidu.
      - Madhava Naidu.
      - Dama Naidu.
  - Pedda Naidu (Mada Naidu)
  - Bramha Naidu.
  - Pernedu Naidu.
  - Surnedu Naidu.
  - Mallinedu Naidu.
- Prasaditya Naidu.
- Rudra Naidu.

Velugoti family is one of the thirty-six branches of a family belonging to Recharla Gothram. The descendants of this line have their capital now at "Venkatagiri" in Nellore district. The name Velugoti is due to their

having ruled for a long time at Velugodu their capital in Kurnool district. This line stands now as the most prominent. The founder of this line is Chevi Reddi, the same as the famous Pillalamarri Bhetala Naidu. He lived during the days of the Emperor Kakati Ganapathi Deva Rai, and was held in high esteem by that Emperor for his valour and military skill. He was also frequently rewarded by him with titles and extensive territory. The present Rajah of Venkatagiri, Lieutenant Sir Rajah V. Govinda Krishna Yachendra Bahadur Varu, K.C.I.E., A.D.C., is the twenty-ninth descendant of this line. Chevi Reddi is also the first member of the lines of modern rulers of Jatprole, Bobbili, Pithapur and Mailavaram, which all branch severally from the same line.

Chevi Reddi had two seats of Government, one at Amanagallu in Nallagonda taluk of the present Nizam's Dominions, where his ancestors lived for a long time, and the second at

Pillalamarri built by himself. The latter is situated four miles north of the former and east of Pillalamarri, at about four miles and on a high hill, is a fort, which is believed to have been the work of Bhetala Naidu and where he had hidden his immense treasure.

The period of his reign is about 1208 A.D., which corresponds to the time of Ganapathi Deva Rai, the grandfather of Pratapa Rudra Deva. This is supported by three inscriptions, dated 1195, 1202 and 1208 A.D. The following is the genealogical table of his ancestors as contained in the second inscription.

A glorious event of his time accounts for his surname Bhetala Naidu, and runs as follows: Hemadri Reddi is the name of his tenth ancestor. He was a powerful king and amassed a wealth of several lakhs of rupees. It is said that he buried his savings underground in a place five miles from Amanagallu and marked it with a pial, a banian tree and

PADMANAYAKA VELAMA.

Bhima Reddi (conquered Chola Kings).
⋮
Hemadri Reddi (tenth descendant.)
|
Vikrama Reddi.
|
Virabhadra Reddi.
|
Mahipathi Reddi.
|
Mukkanti Reddi.
|
Ramalinga Reddi.
|
Muncha Reddi.
|
Kata Reddi.
|
Kama Reddi = Kachamma

- Nami Reddi = Ithamma
- Ayyama Sani
  - Prola Reddi.
- Chevi Reddi *alias* Bhetala Naidu. = Yerrakka.
  - Malla Naidu.

(Sannangur.) Bhima Reddi.
|
Yerrama Naidu.
|
Kumara Naidu. = Yerrakka.
|
Yerrakka.

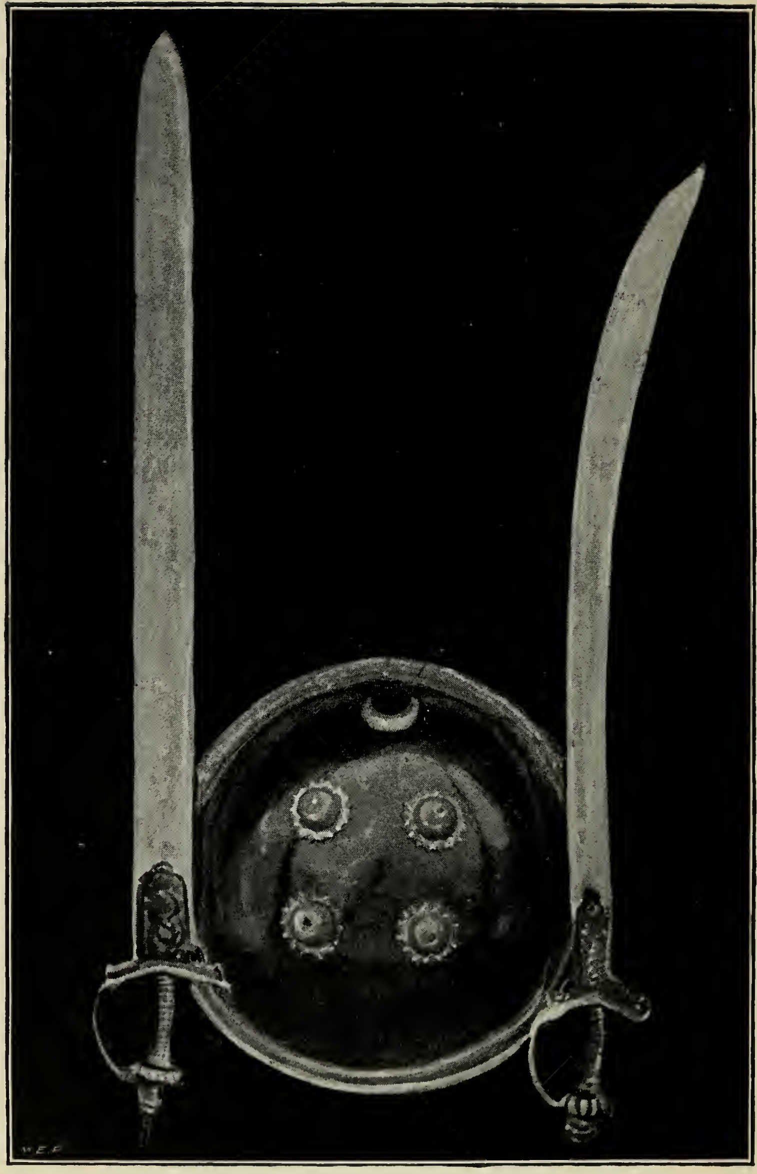
in its shadow an idol of Bhairava with a hidden inscription close by, embodying his wish that that wealth might be protected by that Deity and possessed in future by a deserving member of his family. The tenth descendant of this line, Chevi Reddi once went out to hunt and having lost company of his followers that lagged behind, he was providentially directed to the place of the hidden wealth. At that

Bhetala Naidu tries to subdue the spirit Bhetala.

time Rechan, a mala-servant under him was ploughing the field, and it so happened that the inscription was brought out by the plough-share, to the great surprise of Rechan. The matter was at once reported to his master who happened to be there. The inscription was examined and the Rajah wished to possess the wealth. Just then the Deity Bhetala who resided on that banian tree caused several miracles and dangers to be worked out with a view to test his bravery. The big tree suddenly fell down and he came down upon the Rajah with his terrible features. Chevi Reddi stood undaunted. He took the evils calmly and tried to subdue the spirit with his drawn sword. Bhetala looked satisfied and astonished at his fearlessness and granted him a boon that his descendants would become famous rulers and warriors and that they would be guarded in battle by his invisible march in their front signified by the flight of a Brahmin-kite from left to right. Then the

attempt was made to dig out the hidden wealth. But Bhairava in the idol at the foot of the tree gave him to understand that though he was a deserving person to take the money, he had to offer a human sacrifice. The Rajah was in a dilemma, to abandon the wealth or to find a person who would willingly offer his life for his wealth. Then came Rechan who was prepared to die cheerfully in return for the Rajah's granting him a boon that should be strictly observed by his descendants for all time to come. The boon runs thus: "Any marriage of a member of the Rajah's family has to be preceded by a marriage in Rechan's family duly performed at the Rajah's expense," which thus presupposed the protection of Rechan's line. This Rechan said would greatly recompense his death as his name would thus be long remembered side by side with the Rajahs of Velugoti line. This wish was at once granted, the offering made, and the wealth posses-

Sword used in the duel with Bhetala.



Two swords and shield of Bhetala Naidu.

sed. This condition of Rechan is even now strictly complied with.

Report of this incident soon reached the ears of the King of Vijayanagar who sent for him and heard the occurrence in detail. He then praised him for his bravery and gave him a reward of the tract of territory known as Lakshaseema, bordering on his own Amanagallu Estate, besides valuable jewels, horses and elephants. A gilt dagger was also presented on the occasion and he was dubbed Pillalamarri Bhetala Naidu. This dagger and another used in the duel with Bhetala are carefully preserved in the Samastanam to this date. On account of this knighthood he had been popularly known by this name. He is so-called in his wife's inscription at Pillalamarri bearing the year 1208 A.D.

His life-time seems to have been spent on account of his courage and skill in fighting in the battlefield rendering assistance to the

Kings of Vijayanagar or the Manumasiddhi Rajahs of Nellore. Hence it is that he was known as Manumakuladitya meaning "the sun that shines on Manumakula."

General.—The standing events of his time are the construction of a Durg (mentioned above) near Amanagallu, and a temple of Siva erected by him at Pillalamarri, as also the Erakeswara temple built by his wife in 1208 A.D. His elder brother Nami Reddi served as a General under Rudra Deva also, and he is remembered by the Thrikutam, built 1195 A.D., and the temple of Nameswara in 1202 A.D. He had frequently co-operated with his brother in his military expeditions and contributed largely to his fame.

Chevi Reddi built a capital at Pillalamarri and made his name immortal. The town is so named because it was originally built near the banian tree with its many offshoots. The chief temple of the town is Thrikutam or the three temples of Nami Reddi. There are,

besides, the Siva's temple built by Chevi Reddi and two others of Poleswar and Viswanath. To the west of Pillalamarri is situated the temple of Erakeswara. The western part of the town had long gone to decay and what remains is only the part in the east.

Second Generation.

DAMA NAIDU.

Of the three sons of Bhetala Naidu, the eldest Dama Naidu is the ancestor of this line. He was also known as Malla Naidu in the stone inscription of his mother. He resided at Amanagallu between the years 1199 and 1257 A.D., a contemporary of Ganapathi Deva Rai. On account of his great strength he was popularly known as Bala-Bhima, which means as strong as Bhima and had great skill in wielding the sword. He also received rewards and titles from the King of Vijayanagar and these are preserved in a Telugu verse sung in his name. He was also famous for his charity and popularity.

The second son Prasaditya Naidu is more important. He won greatest distinction

among the seventy-six Velama commanders of the Emperor. When Orangal was attacked by the Muhammadans, the Emperor sent for his warriors of seventy-seven gothrams and offered special honour of equal seat with himself and homage by the rest to one who could defeat the enemy. While all others were hesitating, Prasaditya Naidu boldly came forward and sought permission for the challenge. He soon marched against the enemy, drove back his forces and got the promised rewards. He was besides presented with a jewel for the leg, and the title of Kakatirajapujita, that is, adored by the Kakatiya Kings.

Later on when the Emperor died without a son and Rudrama Devi succeeded to the throne with the help of Prasaditya Naidu, several chiefs tried to overthrow the woman-ruler. But Prasaditya Naidu saved the Kingdom from the hands of such rebels by every time defeating their armies and was therefore known as "the Supporter of the Kakatiya

Kingdom." Lastly when Pandya Kings refused to pay the annual tribute to Rudramamba, Prasaditya Naidu and his younger brother Rudrama Naidu jointly marched against them and came out completely victorious. Hence, the name Pandyagaja Kesari (lion to Pandya elephants).

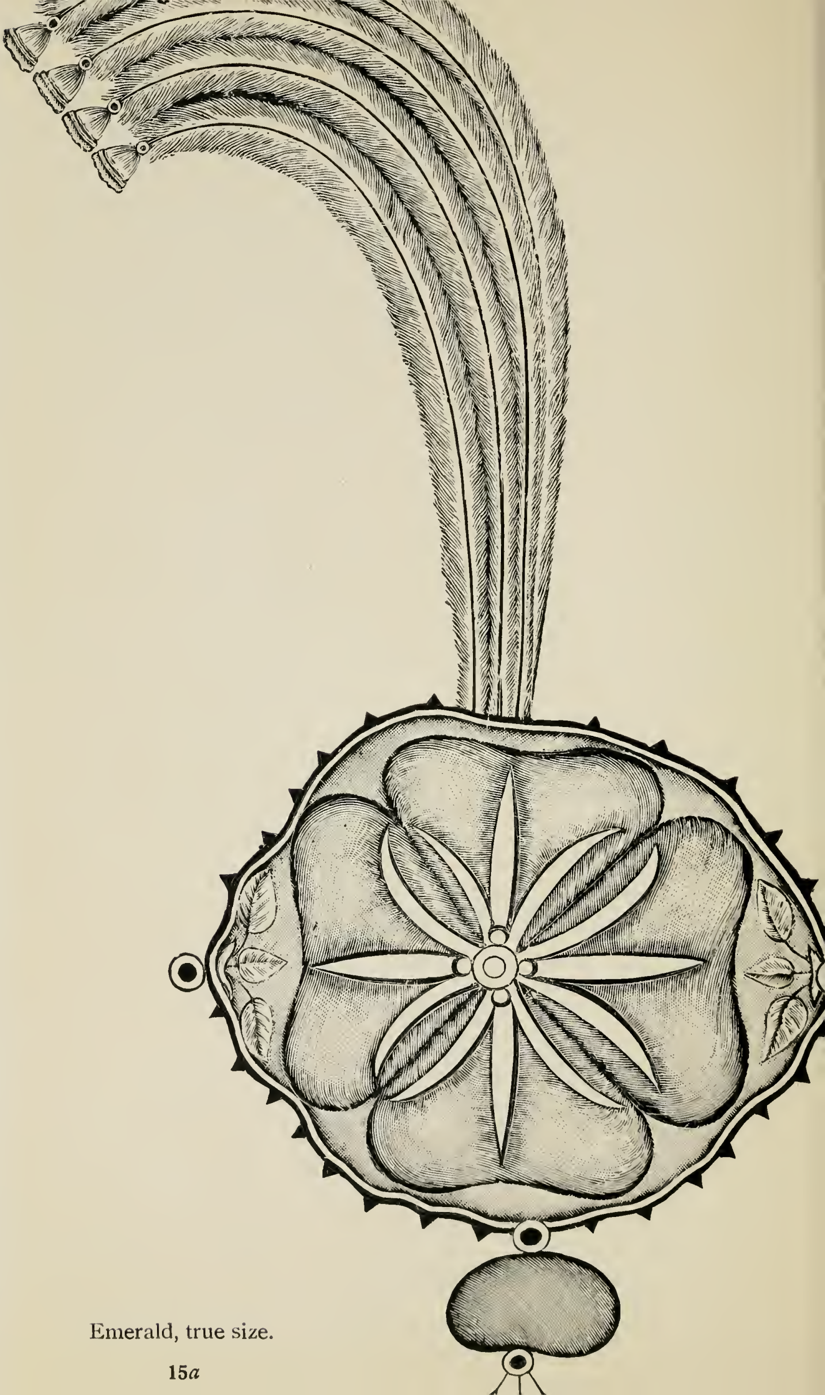
Third Generation.

VENNAMA NAIDU.

The chief member of this generation is Vennama Naidu, the first son of Dama Naidu. He lived during the days of Rudramamba, the Queen of Vijayanagar, about the period 1258—1295 A.D. The inscription of Mada Naidu of the sixth generation at the northern gate of Srisailam, at Umamaheswaram (to be described in due course), refers in its genealogy to the specially warlike and victorious career of the Rajah.

Bramha Naidu, one of his brothers, is the hero of Palnad, as described in the Veera Charitram written by the great Telugu poet Sree Nadha. The description of the valour of Palnad heroes does not exactly form a part of this history. So in passing, it may be said

that this Bramha Naidu, on account of his valour and victory is credited to this day with super-human powers and Divine lore, and is believed, like King Arthur, to be still living somewhere only to return in time of need. The detailed description of the fight and of the members that took part in it is found on pages i to xxviii of Appendix A in the book on Antiquities, Volume I, written by Dr. Sewell.



Emerald, true size.

15*a*

Fourth Generation.

YERRA-DACHA NAIDU.

Yerra-Dacha Naidu was the son of Vennama Naidu and Pochama Devi. He was also known as Yachama Naidu, and he married Pochemma of Damara Vari family. His time is not eventful except for a few military achievements. When Kuntluri Imman reached Gollapalli, he went there with his brother Nalla-Dacha Naidu, defeated his forces and also put him to death.

Secondly, when the five Pandya Kings: Vira Pandya, Vikrama Pandya, Sundara Pandya, Kulasekhara Pandya and Parakrama Pandya, occupied Conjeeveram, at the request of the then King Pratapa Rudra II, he marched against them, and so utterly defeated them that he not only captured their elephants, horses, insignia, but returned with a beautiful emerald as big as the palm of the

hand and a throne all lined with gold. like Arjuna that made present of his rich booty Yerra-Dacha Naidu gave all these to Pratapa Rudra II, who so appreciated his valour and liberal-mindedness, that he returned them to himself. He was also given the title of Pancha Pandya Dala Viphala, the destroyer of the armies of the five Pandyas, and Kanchi-kavata-churakara, the breaker of Kanchi gates. He was also a supporter of Thirukkola kingdom, and a chief source of help for all the neighbouring chiefs; his expeditions are described in the inscription of the sixth descendant Mada Naidu at Umamaheswaram (appended).

The Golden Throne.

Fifth Generation.

Singama Naidu.

Singama Naidu, Vennama Naidu and Yachama Naidu, the three sons of Yerra-Dacha Naidu are the important members of this generation, and the present line descends from the eldest. The chief source of information about this warrior-prince is the famous Telugu book known as Singabhupaliyam. From it we gather that he reigned at Rachakonda and Devarakonda, two taluks now belonging to the Nizam's Dominions. The period of his sway corresponds to that of Pratapa Rudra II (1295—1323 A.D.). He built several agraharams in Eleswaram a place of pilgrimage on the banks of the Krishna.

He was also known for some deeds of fighting. Among his achievements may be

mentioned the defeat and death of Macha komma Naidu and of Rudra Naidu near Gilugupalli, for which he was amply rewarded. History records that he was given rewards on eighty several occasions and therefore known as Asithivarala-Singama Naidu. The last exploit brought on him his end. When his brother-in-law Chintalapalli-Singama Naidu was captured at Jallipalli by Chalukya Kings, and imprisoned in a hill-fort, he personally marched with an army and besieged it. The officers inside the fort dared not to attack openly. So they sent a sorceror Thammala Brahmaji to murder him treacherously. Thereupon Brahmaji entered the camp of Rajah in disguise and stabbed him to death. Before his death the Rajah wanted his sons to avenge by performing his funeral rites with the blood of his enemies.

The history of the other members of this generation is not eventful. Only two events deserve mention. The first is the assistance

rendered to Mannavaru when Kolamachella was attacked by the Muhammadans. The second is the defeat of the famous Anavema Reddi at Dannala fort by Naga Naidu, which finds a mention in Singabhupaliyam. Naga Naidu is specially remembered by a fort built in his name in Rachakonda taluk.

Sixth Generation.

Anapotha Naidu.

Anapotha Naidu and his brother Mada Naidu are two important members of this generation. They had their respective capitals at Rachakonda and Devarakonda of the Nizam's Dominions, and a description of these places will shortly follow. But they held sway over Orangal, Bhuvanagiri, Singapuram and others. The main line descends from the elder.

The first event of his time is the siege of Jallipalli. As described towards the end of the last generation, he promised to take revenge on his father's enemies, and to that end he marched with his brother to the outskirts of Jallipalli and began to attack. The numerous Reddi chiefs came out, and were all defeated and slain. Then it is said that like Parasurama he performed the funeral rites of his father with the blood of the

enemies slain. The next is when he besieged Inukurthi in 1361 A.D. and defeated an army headed by 101 chiefs who claimed descent from the Lunar line. His brother Mada Naidu gave him great help in this attack. He had a separate seat of Government at Devarakonda which was well improved and fortified during his time.

The Anapotha tank dug in his own name, and the construction of a Pratiganda Bhairava temple on its bund are dated 1368 A.D., as proved by an inscription. There are two other inscriptions of the same year on the bund and therefore belonging to his own time. An inscription of the year 1369 A.D. speaks of his gift of the village Ayyanabrolu to Mylara Deva an idol of the same place in memory of a glorious military campaign. In 1380 A.D., he built another tank known as Raya Samudram and set upon its bund the idol of Bhairava. The construction of steps from the foot of

Srisailam to its top is a memorable charity of the brothers. A short description of Rachakonda is given below:

Rachakonda means Rajah's Hill. It is situated in modern Hyderabad, and is a part of Nallagonda taluk. It is about six miles west of Narayanapuram Estate, thirty-two miles east of the city of Hyderabad, thirty miles south of Bhuvanagiri, and at the same distance north-west of Devarakonda. It is surrounded on all sides by mountains and has a circumference of thirty miles. At the centre of this circle is the capital with an extent of about ten miles. Huge gateways into the town were built on the four sides with different names, and side by side with these, temples with different idols and descriptive stone inscriptions. Almost the whole of the town has since gone to decay, and with the help of the few relics that remain we can judge fairly well its past history and glory. Traces of palace-streets and bazaar-streets are seen here

and there. From the middle of the city shoot up two peaks known as Rachakonda and Naganayakonda, and a big wall built with boulders runs round them and forms a compound. There are four towers on Rachakonda with rock-built ramparts, twenty yards high, and there are other towers on the second hill also. The big gateways leading up hill are of special interest to the spectators. The central hall of the palace called Boddu-Chavika is still intact. Temples of Ramaswami and Veerabhadra are the only two in sound condition to-day. There are besides a river flowing north-east, many wells and tanks. South of Rachakonda is Vedagiri with its cave-temple of Varaha-Narasimha.

His character, love of learning and martial spirit are well described in the famous book Narasabhupaliyam.

A short history of his brother Mada Naidu and his descendants is written for the sake of completeness and on account of its

importance. Mada Naidu not only rendered valuable service to his brother in fighting battles, but himself defeated Anapotha Reddi, a relation of Anavema Reddi near Dannala.

He built a huge rock-temple at Umamaheswaram, a holy place at the northern foot of Srisailam. The date of its construction is proved by the inscription in the temple itself to be 1376 A.D. His capital Devarakonda with Madhavapuram at its foot was highly improved during his time. The detailed description of Devarakonda is rather out of place in the present family history, but it may be said that it was a natural fort almost impregnable, in 360 blocks or divisions with nine main and thirty-two sub-entrances, a big granary to contain 125,000 putties of corn, with nine sardars, each sardar being at the head of 12,000 troops and nine gate-defenders. Descendants of these families live there to the present day and are still in possession of the jaghirs granted by the Recharla Kings.

From a recent statement of a Tahsildar of the Nizam's, it becomes plain that the Chiefs that once reigned at Devarakonda were (1) Yachama Naidu, the same as the fourth member of this line, Yerra-Dacha Naidu, (2) Madhava Rao, the present Mada Naidu, (3) Parvatha Rao, (4) Vedadri Rao, (5) Venkata Pratapa Surya Rao, (6) Dharma Rao, (7) Madhava Rao, and (8) Lakshmana Rao. It will be seen from a later portion and from the inscription dated 1575 A.D., that the fort was finally captured from Lakshmana Rao by the then Nawab of Hyderabad.

The descendants of Mada Naidu noted in the genealogical tree are not historically important, as they are talked of only for their general skill in fighting.

A great grandson of Komara Vedagiri Naidu killed Macha Reddi, a brother of Anavema Reddi in fighting, for which he was himself defeated and slain by Anavema. His brother Lingama Naidu, though young

at that time, got enraged at this and killed Anavema in his turn. The favourite dagger called Nandikampotu fell into the hands of Lingama Naidu, and the attempts of Anavema's brother, Veerabhadra Reddi, to regain it by begging secretly through the poet Sree Nadha is the subject of a humorous poem in Telugu literature.

A contemporary of the King Proudha Deva Raya, Lingama Naidu lived in the middle of the fifteenth century. His conquests seem to be numerous and occupy full two pages of Telugu history. From it, we learn that he was a terror to the wicked and a protector of the poor. With the booty so gained, he made several charities in the name of Sree Saila Mallikharjuna, and on one occasion he won the admiration of Anagondi Proudha Deva Raya and a reward of Gandapenderam (a jewel for the leg).

Seventh Generation.

DHARMA NAIDU.

Singama Naidu (5) = Singamamba.

Anapotha Naidu (6).
= Annamamba.

Mada Naidu.

Pedda Vedagiri Naidu
(and others.)

Pedda Singama
Naidu.

Dharma
Naidu (7).

Ramachandra
Naidu.

Kumara Mada
Naidu.

Sura
Naidu.

Kumara Naidu *alias* China
Vedagiri Naidu.

Lingama
Naidu.

Parvata Naidu.

Kumara Linga
Naidu.

Anapotha
Naidu.
(Annama).

Damha
Naidu.

Dama
Naidu.

Mada Naidu
(*alias* Ram
Madhava Naidu.)
= Nagamamba.

Vallabha
Naidu.

Vedagiri Naidu.
(China Singama)
= Annama.

Anapotha Naidu
alias
Kumara Naidu
= Pochama.

Sarwagna Singama
Naidu.

Annama
Naidu.

Vasanta
Naidu.

Anapotha Naidu had two sons, Pedda Singama Naidu and Dharma Naidu and the

main line descended from the second. This Dharma Naidu is called Siva Bhupathi in Singabhupaliyam. The line of Pithapuram Rajahs branches from here. Nothing more is known about him.

Next to his elder brother and his descendants. Pedda Singama Naidu *alias* Sarwagna Singa Bhupathi, a titular name on account of his great learning, is known for his book on rhetoric, "Singabhupaliyam." He wrote also a commentary on "Sangeetharatnakaram" a treatise on music, and some other Sanskrit books which brought him the prefix Sarwagna, meaning all-knowing or omniscient. Singabhupaliyam is unique in its kind and portions from it were quoted by that great Sanskrit commentator Mallinatha in his Raghuvamsam commentary, and are also noted as authority in such books as "Rasarnava Sudhakaram, Alankara Siromani and Pratapa Rudriyam and Balaramayanam Vyakyanams." His period (*re* Nagambika's inscription appended

elsewhere) is the latter part of the fourteenth century. His son Anapotha Naidu, same as Annama Naidu, defeated Sammeta Somuud of the Lunar line. He lost his life in fighting with Bolupalli Bukkha Rajah in the siege of Gandikota.

His third brother, Vedagiri Naidu or China Singama Naidu, gave a fit punishment to Bukkha Rai by subsequently defeating and capturing him, though in the end he forgave him. Mada Naidu the youngest of the brothers is remembered by his wife's inscription at Nagasamudram in 1429 A.D. Nagasamudram is the name of a tank built by Nagamamba at Nagaram, a place four miles north-east of Rachakonda, the capital town described already. In that inscription Mada Naidu is described as the author of a commentary on Ramayanam called "Raghaviyam" duly dedicated to Sree Rama. Anapotha Naidu, the son of China Singama or Vedadri Naidu is not noteworthy, but his first son

Sarwagna Singama Naidu is the poet-prince, who won the immortal praise of Sree Nadha, and in whose name was written "Bhoginidandakam" by Bammara Potha Raju of Bhagavatam fame.

Eighth to Fourteenth Generations.

THIMMA NAIDU TO CHINA SINGAMA NAIDU.

Dharma Naidu (7).
- Thimma Naidu (8).
  - Dharma Naidu ?
  - Chitti Dacha Naidu (9).
    - Anapotha Naidu (10).
      - Pedda Mada Naidu.
        - Dharma Naidu.
      - China Mada Naidu (11).
        - Yerra Sura Naidu (12).
          - Mada Naidu *alias* (Madhava Naidu).
          - Yachama Naidu (13).
            - China Singama Naidu (14).
              - Nirvana Rayappa Naidu (15) (*alias* Pedda Naidu).
        - Nalla Sura Naidu ?

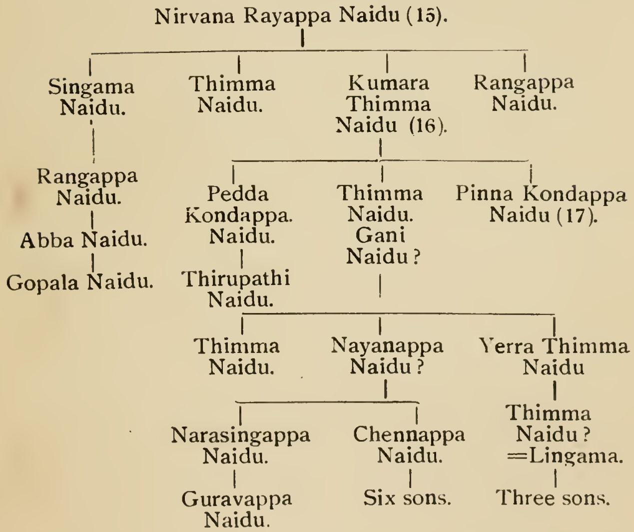
These generations can be passed over with a sentence on each. Thimma Naidu (eighth generation) defeated some Pandya Kings and several Ghurjara rulers and is so recorded in a Telugu verse. His second son Chitti Dacha

Naidu belongs to the main line. His elder brother Dharma Naidu, from whom descended the line of Pithapuram Rajahs, is famous for building the strong fort of Nallakonda in a taluk of the same name in the Nizam's Dominions and this is evidenced by the Sannad of Kancherla Varu (appended). Mailavaram line branches from Nalla Sura Naidu brother of the twelfth member as also the Suraneni family, and Mada Naidu or Madhava Naidu (thirteenth generation) is the father of Poluri line to which belongs Surabhi line also.

Fifteenth Generation.

Nirvana Rayappa Naidu

(*alias* Pedda Rayadu.)



Nirvana Rayappa Naidu surnamed Pedda Rayudu, is an important member, for he was the founder of the place and the Dynasty known as Velugodu. He was a contemporary

of the great Carnatic Ruler Krishna Deva Rai living in the sixteenth century and was in the earlier part of his life-time a subject Prince and Commander-in-Chief of Krishna Rai. Velugodu which then belonged to Krishna Deva Rai was once attacked by a Muhammadan chief, and Nirvana Rayappa Naidu, who was then very powerful and resided at Devarakonda, marched against him on his own accord, and defeated and killed him. He then returned with a white umbrella as the token of success, and was allowed to use it for himself by the king of Carnatic. From that moment he came to be known as the Lord of White Umbrella. He was also granted the free enjoyment of the taluk of Velugodu which he so ably defended. Thus he acquired the family name of Velugodu which means Veli-Godugu, the White Umbrella, and the same name exists as Velugoti to this day. He soon changed his capital from Devarakonda to Velugodu, which was considerably improved.

This event is recorded in a book called the "Victories of Krishna Deva Rai" and other historical texts. The Kurnool Manual also refers to this, though with a difference in date.

A short description of Velugodu is not out of place here. Velugodu belongs to Nandikotkur taluk of modern Kurnool district and is situated forty miles east of Kurnool, fifteen miles north of Nandyal and forty miles south of Srisailam. The fort itself is three-fourth in ruins.

The once Siva's temple has been changed to Kesava's, and a throne is preserved in it. The throne is made of Kuruvinda Mani (a precious stone) and is 6 by 4 by 3 feet. It has thirty-two pictures artistically arranged around it. Four lions are carved on its sides and in the centre of it is a peculiar hollow which can be filled with water to make the seat cool in summer. In form, it is like Delhi throne or that at Hyderabad. A river flows close by, and the place commands very fine

weather. It now contains a Forest Office and a Post Office.

Near Velugodu were built two tanks, one in his own name, and the second in the name of his daughter Mallamma. When he died, a poet called Mallanna wrote in his name a poem called "Vaikuntarohanam" or ascent to heaven.

Sixteenth Generation.

KUMARA THIMMA NAIDU.

Kumara Thimma Naidu, the third son, was the chief member of this line. He also continued to stay at Velugodu, and was known for his general religious charities.

Seventeenth Generation.

Pinna Kondappa Naidu.

- Pinna Kondappa Naidu (17)
  - =Thimmamba
    - Kumara Thimma Naidu.
      - Thirupathi Naidu.
        - Four sons.
      - Kondappa Naidu.
      - Pedda Venkatappa Naidu.
      - Chinna Venkatappa Naidu.
    - Kondappa Naidu.
    - Pedda Kondappa Naidu.
      - Thimma Naidu.
      - Chennappa Naidu.
        - Venkatadri Naidu.
        - Venkatapathi Naidu.
      - Venkatadri Naidu.
    - Rayappa Naidu.
      - Venkatadri Naidu.
        - Rayappa Naidu.
          - Rangappa Naidu.
            - Singama Naidu.
              - Ramachandra Naidu.
              - Vengama Naidu.
              - Venkatadri Naidu.
          - Kumara Rangappa Naidu.
  - =Akkamma.
    - Rangappa Naidu.
    - Yachama Naidu (18)
      - Kasturi Rangappa Naidu (19)
      - Akuviti Thimma Naidu.
    - Thimma Naidu.
  - = Singamma.
    - Pedda Thimma Naidu.
    - Chinna Thimma Naidu.
      - Chennappa Naidu.
        - Mala Kondappa Naidu.
          - Kumara Chennappa Naidu.
      - Thimma Naidu.
      - Pedda Kondappa Naidu.
      - Chinna Kondappa Naidu
    - Kondappa Naidu.

Little is known about the chief member, Pinna Kondappa Naidu, the third son. Pedda Kondappa Naidu stayed at Velugodu, and his younger brother Thimma Naidu, at Gani in Nandyal taluk. Thimma Naidu a brave soldier, lived during the days of Achyuta Deva Rai and Rama Rai of Vijayanagar. He defeated Thimma Raju at Pattukota, and Bhairam Khan on a different occasion. When the Sardars and Poligars made an united attempt to defeat him in 1530 A.D., he came out victorious to the surprise of all, but in the end he was slain by Obala Rai, who was in his turn defeated and killed by his second son Nayanappa Naidu on the banks of the Krishna in 1546 A.D.

His youngest son Yerra Thimma Naidu was also an able warrior and commanded much respect from Rama Rai. His son Thimma Naidu left an inscription dated 1583 A.D., at Podili, the headquarters of a taluk of the same name in Venkatagiri Estate.

It treats of his free gift of lands to Brahmins and is significant by different names given to members of his family. In that inscription he is himself styled Kumara Chinna Thimma Naidu, his father Kumara Thimma Naidu, and his uncle as Pedda Thimma Naidu. This serves to prove how members are known by more names than one.

Eighteenth Generation.

YACHAMA NAIDU.

Yachama Naidu, the second son of Pinna Kondappa by his second wife, has little that is noteworthy. This generation is important for the long genealogy preserved in that Telugu poetical work "Bhanumati Parinayam" written by Vetur Ranga Rajah and dedicated to Rayappa Naidu his brother's grandson. His brother's son Venkatadri Naidu is the founder of Venkatagiri which is the capital of Venkatagiri Estate. Venkatadri Naidu defeated Gobburi Poligars of Kalimili, a name by which Venkatagiri was previously known, subsequently occupied it and made it his chief residence, naming it after himself. Though the place thus passed into the possession of Venkatagiri family, it was not till the twenty-third generation that it became the capital of the Rajahs.

Nineteenth Generation.

Kasturi Rangappa Naidu.

The history of Kasturi Rangappa Naidu is nothing but a record of a few military incidents of his time. The first is his success against the Muhammadan Chief of Golconda. Next he compelled the chiefs of Kondavedu and Venukonda to retreat to Kocherlakota. Then his defeat of Thimmana Gandu a notorious rebel of the days of Krishna Deva Rai. When he once rose in revolt, he was made to succumb. The description goes that Rangappa Naidu met him in a valley called Kotakanuma, and in an engagement killed as many as 26,000 warriors, made the rebel a fugitive, and compelled him thenceforward to pay tribute for which act the hero was granted a taluk known as Orwaseema.

But the most remarkable incident is the conflict with Thimma Raju of Matla Varu

in 1597 A.D.; Thimma Raju with the assistance of his warlike brothers Kondraja, Venkataraja and Dasariraja not only extended his power beyond the limits, but annexed the territory of Vobala Raju, whereupon the latter applied to Rangappa Naidu for assistance who at once marched to Kodur with a troop of 2,000 followers. Dama Venkatappa Naidu joined him with a small force. Thimma Raju when he heard this, quickly gathered friends from Katreni, Vanka, Kunapalli and others and reached Yerraguntla. He then sent word through Guthi Venkata Raju that he saw no cause for Rangappa Naidu's intervention and he was prepared to come to terms. But he got a reply that a solemn promise had already been made to restore the territory of Vobala Rai and that fighting could cease only on that condition being fulfilled. Then Thimma Raju began the attack with ninety elephantry, 1,000 cavalry and 12,000 infantry, and Rangappa Naidu with

his few followers and friends bravely fought against such odds. In the end Thimma Raju was defeated, fifty-three of his leaders including Linga Raju and Thimmanna and all the four commanders were slain. Other leaders and chiefs surrendered and their lives were spared.

Twentieth Generation.

PEDDA YACHAMA NAIDU *alias* YACHA SURA.

Kasturi Rangappa Naidu (19)
alias Krishna Rangappa Naidu.

Kumara Rangappa Naidu.	Pedda Yachama Naidu (20).	Sarwagna Singama Naidu.

Children of Pedda Yachama Naidu (20):

Kumara Rangappa Naidu.	Venkatadri Naidu.	Thimma Naidu.	Kumara Naidu.	Ramabhadra Naidu.

Kumara Yachama Naidu. (21) = Varadamma	Venkatappa Naidu.	Chinna Venkatappa Naidu.

Son of Kumara Yachama Naidu (21): Bangaru Yachama Naidu (22)

Pedda Yachama Naidu surnamed Yacha Sura, the second son of Kasturi Rangappa Naidu ruled over Perimidi, which was granted by Veera Venkatapathi Rai, with his capital at Madurantakam.

His life is famous for two military achievements of his time. One is the battle of north Mallur in 1602 A.D., in which he defeated Pedda Naidu. Once when Yacha Sura went with his followers and occupied the fort of

North Mallur, the chief of those parts Yaradi Nagappa Naidu sent for his warlike brother-in-law Davala Papa Naidu and giving him the assistance of his tributary chiefs and several Reddi warriors of the place besides the elephantry and cavalry supplied by the heads of Jinji and Tanjore, despatched him against the enemy. The forces that thus marched against Yacha Sura comprised 1,000 Sardars, chief among whom was Papa Naidu, an elephantry of 100, cavalry of 1,000, and an infantry of 30,000, and they soon reached North Mallur. Having heard news of this preparation, Yacha Sura with the assistance of his younger brother Sarwagna Singama Naidu, fearlessly opposed them and with an army of only 2,000 so completely defeated them that not only were the forces put to flight but the thousand chieftains were all slain to a single man, Papa Naidu himself being beheaded in the field.

The second incident is what is connected with the history of the Vijayanagar kings.

The following is a description seen on page 222 of the seventeenth chapter of the history of Vijayanagar, as compiled by Dr. Sewell. The genealogical tree for reference is as follows :—

Kings of Vijayanagar
(at Chandragiri.)

Rama Roy III.

Venkata Roy I.
or
Venkatapathi Roy
(1586—1614 A.D.)
Married
(1) sister of
Narappa Roy.

Sister (Lakkamamba)
M. Vobala Roy.

(2) Bayamma,

Chinna Vobala Roy.

Jagga Roy.

Brahmin Girl
= Chikka Roy I.

Thirumala Roy II
(died childless).

Ranga Roy III
(*alias* Chikka Roy).

First son died in prison.

Ranga Roy IV.

Third son killed in prison.

When the Vijayanagar kings had their capital at Chandragiri, Venkata Rai I reigned from 1586—1614 A.D., and was then succeeded on his death by his son Ranga Rai III, surnamed Chikka Rai, whom he nominated as his heir, because he had known the

intentions of his second consort Bayamma in her bringing up a Brahmin girl as her own daughter. On Ranga Rai's coming to the throne, Jagga Rayudu, Thimma Rayudu and Mada Naidu declined to accept his sovereignty and set up Chikka Rai the supposed nephew of Jagga Rai as the real heir. The minister, the commander and Narappa Naidu being also inimical, Jagga Rai supported the claimant. So they all joined together and finally captured and imprisoned in a fort Ranga Rai together with other members of his family. Chikka Rai thus became the ruler.

But all the time Yachama Naidu stood aloof without siding Jagga Rai in spite of the repeated requests of the latter, for he was convinced with the guilt of that party. He even sent word that he could not support an upstart of doubtful birth and parentage. All other chiefs were one by one passing to the side of Jagga Rai. But Yachama Naidu

alone planned the escape of the fugitives in different ways, yet all in vain. But finally with the help of a washerman he got the second son of Ranga Rai a boy of twelve years released, by being taken out in a bundle of clothes. The rumour of the release brought a few warriors to his side. A later attempt to release the rest of the family by digging an underground passage proved a failure. Finally, the commander at Vobaleswar was bribed to murder the prison guards and throw open the gates of the fort. This succeeded and news was sent to Yacha Sura to come ready for the attack. But meanwhile Jagga Rai also came to know the plan and effecting an entrance by a back-gate not only killed the commander Vobaleswar and his followers but deputed his younger brother Vobala Rai to massacre the king and his family in the prison. Vobala Rai then entered the prison and made an end of them all. Therefore the only heir left behind was the boy who was under

the shelter of Yacha Sura. On hearing these details of such a heinous deed, many warriors joined the camp of Yacha Sura with a determination to restore the young prince to the throne of Vijayanagar, and when the word of challenge to fight was sent by Yacha Sura, Jagga Rai tried his best to persuade him to give up fighting but failed and in the end was forced to flee for life. Thus, the object of Yacha Sura was fulfilled, and with the crown and royal ornaments of his father taken as booty from Jagga Rai's camp, Rama Rai IV was duly declared king.

The chronicler Dr. Sewell makes mention in his manual of a letter obtained from the Portuguese Record in Lisbon, which was the foundation for all this writing. The letter, it seems, was addressed by a Portuguese Barados to his home from Cochin on 12th December 1666, and contained this information. The description given by a Zemindar of Kalahasti Damara Vengala Bhupala in his Telugu

"Bahulaswachritra" bears ample testimony to this military and victorious career of Yacha Sura and to many other occasions at North Mallur, Chingleput, Palyamkota, Madura, Jinji and Trichinopoly.

(The successful execution of this mission put into the possession of this family, the place which has since become the headquarters, says Nellore Manual, page 718.)

Twenty-first Generation.

KUMARA YACHAMA NAIDU.

Introductory.—Kumara Rangappa Naidu the eldest of these brothers, became the founder of a line of kings at Bobbili, and details of his life are procurable from a history of Bobbili Rajahs written from the pen of the Maharajah of Bobbili.

Military.—The sixth of the brothers is the chief member of this line. Nothing is known about him except that he once opposed the troops from Mysore in an engagement near the village of Chavali and routed them in a close pursuit of thirty miles, for which act of bravery he was amply rewarded by Abdul Padusha, the Nawab of Carnatic, with horses, elephants and royal presents, besides a bright sword.

Raja V. Bangaru Yachama Naidu Bahadur (22nd Generation).

Twenty-second Generation.

RAJAH BANGARU YACHAMA NAIDU BAHADUR.

Died 1693 *A.D.*

Kumara Yachama Naidu (21) = Varadamma
|
Banagaru Yachama Naidu (22).

= Akkamma (1). = Vengamma (2). = Nalinakshamma (3).

Children of Nalinakshamma (3): Muddu Akkalla. Kumara Naidu.

Children of Akkamma (1): Sarwagna Kumara Yachama Naidu. Pedda Akkalla. Chinna Akkalla.

General.—Rajah Bangaru Yachama Naidu had his capital at North Mallur in the district of Chittoor and held sway over the neighbouring Purgannahs. But he seems to have spent a good part of his life-time in the northern districts with his seat of Government at Venkatagiri as plain from the two religious endowments at Kumara Yachasamudram and Varadamambapuram and from his military

career at Lakkireddipalli, these being described in due course. The chief event of his line is the grant of Armugam to the English in 1625 A.D. Armugam was the first place of English settlement on the Coromandel Coast and was obtained, as says Sewell in Volume I, page 146 of Lists of Antiquities, from the Rajah of Venkatagiri, by the karnam of the village, whose name Armugam, the new settlers gave in gratitude to their factory. Cox in page 42 of his North Arcot Manual bears testimony to the same when he writes "the English (in 1625) had moved their factory from Masulipatam to Armugam." The Nellore Manual of Mr. Bornell has the following description on page 24 about Armugam. "This is a small depot about a mile south of the village, which is now chiefly occupied by salt manufacturers and is often mentioned by the early historians of British India as Armugam being our first settlement on the Coromandel Coast. Armugam

Lighthouse is the only lighthouse in the district. Armugam shoal is about ten miles long. The shallowest part is 1 ¼ fathoms. There is a scheme for improving it and converting it into a harbour of Madras. This shoal presents a natural harbour which might be made exceedingly beneficial at a small outlay." The other events come under two heads :-

Religious.—On account of their importance, the religious endowments and buildings find the chief place Once during his stay at North Mallur, he gave as a free gift or agraharam to a family of his Purohits, the village of Mahadevamangalam in the taluk of Tiruvennemala of Jinji Purgannah. When enquiries were made by the late Maharajah Sir V. Rajagopala Krishna Yachendra Bahadur, G.C.I.E., about the condition of the agraharam, it was ascertained that the descendants of the first recipients had it in their possession for a long time, though already mortgaged and had only recently sold it away.

The second endowment belongs to the year 1679 A.D. That year the village of Mannur belonging to Venkatagiri taluk, which came under the control of these Rajahs during the days of Venkatadri Naidu, the seventeenth member of this line, was named Kumara Yachasamudram in revered memory of his father, was declared an agraharam and given as free gift in forty-six equal shares to several Brahmins.

Thirdly it was in 1682 A.D. that the village of Siddavaram, two miles to the west of Venkatagiri, was named Varadamamba-puram, in revered memory of his mother and given over as agraharam.

Once during his stay in the capital in the south, he constructed a mandapam, a stone-built hall opposite to the temple of Vijayaraghava Swami in Thirupagudi, near Mosaravaka, as a visiting hall of the said Deity during the time of His festival. On Sree Rama Navami and other festive occasions the

Image of God is taken in a grand procession to this place. The hall is still extant and in good order.

Military.—In the year 1604 A.D., Matla Appala Rai, a powerful chieftain living in the neighbourhood of Arcot once gathered forces from the wild tribes such as Boya and Chenchu Varu races and aided by his relations and several minor Poligars fearlessly entered the parts of country now known as Guntur, Kadavagunta, Ontimitta, Nandalur and Cuddapah and freely robbed and plundered and thus caused much havoc to the inhabitants. The Nawab, Sultan Abdul Hassan Khudaff came to know this and once offered a great reward to Bangaru Yachama Naidu in the event of his capturing the rebel. The Rajah readily consented and was making arrangements to attack the enemy. With the assistance of Damara Venkatapathi Naidu and his followers, he marched to the hilly tracts of Rapur, and leaving behind some part of his

forces to keep watch in the hills and search for the foe, he soon marched to Lakkireddipalli.

Meanwhile Appala Rai heard all this and knowing that his enemy was there aided only by a few followers, he at once besieged him at Lakkireddipalli with a big army of 5,000 sardars chief among them being Koravi Ramanna and Amarachinta Krishnappa. Then the Rajah, weak as he was, gave open conflict unmindful of the odds and boldly charged into the enemy's quarters. His forces soon put to flight hundreds of Appala Rai's followers, and he himself on account of his great strength and courage, put Ramanna and several other sardars to sword. The two Telugu verses sung in praise of the victor serve to show the unequalled valour and warrior spirit that he possessed. In the end the result was that Appala Rai understood his fate, escaped in disguise and hid

himself in Rapur hills. The fight ended in a signal success to the Rajah.

News of the victory soon reached the ears of the Nawab who at once conferred on him the titles of Rajah Bahadur and Shash Hazari Mansab (a commander of 6,000 followers). Besides, he presented him with the valuable gifts of Sabju Ambari and Gosh Pesh and granted him the honours of Panchamarathib and others. The Sabju Ambari, a covered seat arranged on the back of the elephant in procession, is to this day regarded as the State Ambari and finds its main use at the time of Installation. Panchamarathib too is fixed to the Ambari at its top as a special mark of honour.

The second important achievement in the battle brought upon him and with him on several members of his family the sad and destined end. Aurangzib the Mogul Emperor returned to his capital at Delhi after his conquest of the Deccan. Soon after, Surap

Singh the Chief, commanding the fortifications of Senji (Jinji) and a few others joined together and rose in rebellion. They refused to pay the annual tribute to the Emperor. When Aurangzib heard this, he soon appointed Zulphur Khan Bahadur, a son of his favourite Vizier Asaf Khan Bahadur as the Nawab of Arcot and sent him to the Deccan with a large army and with a mandate to quell the rebels. But the new Nawab on reaching his capital at Arcot neglected the duty entrusted to him and this disobedience on the part of Zulphur Zung Bahadur much displeased the Emperor. It is said that for a time, on account of the Emperor's wrath, all correspondence ceased between him and his Deccan agent. There is mention made of this in Persian Records Thuhvathul Akvar. Aurangzib then thought of appointing Rajah Bangaru Yachama Naidu as the next Nawab to replace the disobedient agent, for he thought the Rajah to be the ablest and fittest

person for the place, having already heard of his courage and loyalty in putting down the rebel Matla Appala Rai and having also received his personal help in his Deccan campaign. But Zulphur Khan received information about this from his friends at Delhi and so began to plan his murder and be rid of the Rajah. On the day of Mahar-Navami in 1693 A.D., he went on some pretext to North Mallur, the Rajah's capital, and knowing that on that day all weapons of war were reserved for special worship, and were not therefore available for war or wear, he invited the Rajah to his own tent for a short interview. The latter of course went unarmed, and after a few minute's conversation with him in the tent, the Nawab withdrew on some plea leaving the guest inside. Soon the ropes were cut and the whole tent was instantly pulled down on the head of the Rajah inside to cause him sudden death.

The followers, being also unarmed, were of no avail in helping the Rajah.

When news of this treachery reached the Rajah's palace, his son by the first wife Sarwagna Kumara Yachendra and son by the third wife Kumara Nayana and Rama Rao, a Brahmin boy, kindly brought up in the palace, were all entrusted to the care of a servant-woman Polu to be safely handed over to their relations Jupalli Varu and Brahmin house-holders, known as Pasupati Avaru and Divi Varu, living in distant parts and the maid-servant was secretly despatched out of the palace with the three children and with a small sum of money to cover the expenses of the journey. The ladies in the Harem, namely, the three wives of the Rajah, his two daughters by first wife, and one other by the third committed suicide preferring death to falling into the hands of the heinous Nawab and being dishonoured. This dreadful incident occurred in 1693 A.D.

The destruction of palace records consequent on the Nawab's occupying North Mallur marks the end of any history of the previous members of the royal line. Several valuable gifts and glorious presents of the ancestors, along with the throne of gold, the chief asset of Yerra Dacha Naidu, the fourth member of this line, fell into the hands of the Nawab. What a different history would have been possible if the several Pharmanas gained by the predecessors down from the parent member Bhetala Naidu had been intact without being destroyed by the Muhammadans. The few Pharmanas now available in the records are only those that were granted to the subsequent Rajahs. The historic nature of the tragedy was examined and proclaimed to the world during the days of the late Maharajah Sir V. Rajagopala Krishna Yachendra Bahadur. The particular plot of ground where the tent treachery took place is even now known as Dera Gunta (tent-pit) and there are two temples with the images of the heroic women who thus sacrificed their lives.

Twenty-third Generation.

Rajah Sree Sarwagna Kumara Yachama Naidu Bahadur.

Born 1690 *A.D.*, *installed* 1695 *A.D.*, *died* 1748 *A.D.*

Rajah Bangaru Yachama Naidu. (22) = Akkamma.

Rajah Sarwagna Kumara Yachama Naidu. (23) — Brother Kumara Nayana, son by Nalinakshamma (died young).

Rajah Bangaru Yachama Naidu. — Pedda Yachama Naidu.

Introductory.—The period of Rajah Bangaru Yachama Naidu marks an epoch in the history of Venkatagiri Rajahs. Anything in the form of detailed history begins with this time, and dates can be assigned to many events of his time and to all others that follow. So with the end of past history (on account of the destruction of previous record), history (of a more modern type) commences. The second reason is that as a result of the success in the fight with Matla Appala Rai, the title Rajah Bahadur along with allied honours of royalty was first conferred by the Emperor of Delhi,

Raja V. Sarwagna Kumara Yachama Naidu Bahadur (23rd Generation).

and his successors have ever since been enjoying, without a break, these and other honours. The third reason is that while the Rajah himself turned greater attention to his residence at Venkatagiri by staying there for longer periods, the tragic end of his life finally compelled the change of capital from south to north.

The two sons and the Brahmin boy who were sent out with Polu were safely handed over as required. They were next sent to Jupalli Rama Naidu, son of Gopala Naidu, the ruling chief of Sathgoda at the time, for protection, and were there safe without falling into the hands of the enemy. Attempts were also being made to take the boys to the Mogul Emperor to inform him of the treachery of the Nawab. Then the Nawab would be properly punished for his crime and the condition of the boys bettered. In the meantime Aurangzib too having had some vague representation of the behaviour of his Deputy in the Deccan,

thought of sending a fit person to investigate and report the truth. Zulphur Khan learnt the real state of affairs, near and afar, and was much afraid that in the event of the truth reaching the ears of the already-enraged Emperor in detail, his position might be seriously endangered. So he hit on a plan. He tried to throw the blame of the murder on someone else and to stop the heirs from going to Delhi by granting them jaghirs round Venkatagiri which had been in the possession of their forefathers and which was also remote from Arcot, for the Nawab much feared to have such popular princes by his side at North Mallur and could not allow it even for a time lest any spirit of revenge should endanger Arcot. So he sent envoys to the court of the guardian of the princes and succeeded in effecting a compromise. He then wrote to Aurangzib to say, "On account of envy and ever-increasing malignity, Rajah Bangaru Yachama Naidu was treacherously murdered, by Surap

Singh the defender of Jinji. The heirs left behind are young. So I propose that in the interests of their safety the boys be placed at Venkatagiri and a jaghir granted to them of the neighbouring taluks and some more, for Venkatagiri has a strong hill-fort and has been in the possession of their ancestors." The Emperor readily consented and sent through the Nawab a Sannad Julu Sen 37, bearing the seal and signature of the State Dewan Moorthafur Saheb. The Sannad gave the princes a free jaghir of fourteen taluks mentioned below with a total income of 101,364,625 dams or Rs. 25,32,615–10–0. The taluks are—

The four taluks of Sarwapalli, Nellore, Rapur and Venkatagiri in Sarwapalli Sarcar.

The six taluks of Kalahasti, Satyaneru, Chenur, Gudur, Thirupati and Sagutur in Chandragiri Sarcar.

The three taluks of Vishnukanchi, Karangudi and Mosaravaka in Kanchi Sarcar.

The one taluk of Poonamallee in Thirupachur Sarcar.

The Sannad conferred on them besides the hereditary titles of Shash Hazari Mansab and Shash Hazari Sawari Mansab. This was soon communicated to the guardian of the boys, who were then taken to Venkatagiri and the elder brother was duly anointed and installed Rajah of Venkatagiri in 1695 A.D. as a boy of six years.

Kumara Nayana.—Soon after, the Nawab himself promised the younger brother, Kumara Nayana in his Julu Sen 43 Sannad bearing the seal of his minister Muhammad Shaffi Khan, a free grant or jaghir of nine taluks, *viz.*, Dupadu, Udayagiri, Addanki, Podili, Darsi, Karempudi, Pellur, Arikatla and Kotcherlakota in the North of Nellore district, yielding an annual rental of 16,725,000 dams or in Rs. 4,18,125, if he could defeat the unruly heads of these taluks, who had declared themselves independent of

the central authority at Arcot, and annex these taluks. Kumara Nayana started at once right gladly, easily defeated the Jaghirdars and extended sway over these taluks with his seat of government at Kurchedu.

The public life of Kumara Nayana at Kurchedu needs some mention. The three places of Pellur, Darsi and Kotcherlakota were well fortified and the strongholds of Pellur and Kurchedu were by far the best. In all these places, large palaces with spacious halls and big gateways were arranged. In Kurchedu itself his capital, a temple was built and idols set up in it, in the likeness of his parents and sisters who died at North Mallur. The daily worship in these temples continues to this day.

Then came the unexpected end of his earthly existence. Before his death he sent for his elder brother and handed over his taluks to him as he had no sons to succeed. Thus these taluks also passed to the Venkatagiri Estate.

General.—Rajah Sarwagna Kumara Yachama Naidu Bahadur was restored to the Estate of Venkatagiri in his sixth year and he lived to an age of 59. In his private life he felt very much attached to his brother who not only contributed to the extent of his Estate, but rendered invaluable assistance in the battlefield by defeating all their enemies. He married four wives Butchamma and Akkamma of the Damara family, and Ammakkamma and Bangaramma of the Jupalli household, and had two sons noted above. He was not only a good warrior and an able statesman, but was also very fond of learning and ranks first among the Rajahs that charitably devoted several villages as agraharams in the name of God and Religion.

Military.—First among the military expeditions must be mentioned, the several instances of assistance rendered to the Nawab of Arcot, Dhawlat Khan Bahadur in his wars in the Carnatic.

In (Hizri 1112) 1702 A.D., he helped Dhawlat Khan in his campaign against the Rai of Vellore. In (Hizri 1124) 1714 A.D., when the Nawab was engaged in a war against Mysore, he again sought for the Rajah's help. Lastly in (Hizri 1126) 1716 A.D., the Rajah marched with a large army to the help of the Nawab when the latter was engaged in a deadly fight with Jayan Singh of Jinji. These are recorded in the history of Syed Thulla Khan known as Syed Namah.

Next comes the event of Makaraju Varu. Once the Makaraju rulers of Karvedu proudly adopted the use of white Nishan, which was granted to the first member of this line by Ganapathi Rai, the Emperor of Vijayanagar as a mark of special distinction, and which honour had since belonged to the members of this line as a monopoly. So when the Rajah heard this, he made preparations to fight, and Makaraju overcome with fear came to

terms and concluded peace by thenceforward colouring his Nishan.

On another occasion the Rajah had been absent in the Nizam's dominions at the request of the Nizam, having left the management in the hands of the eldest son. The younger son then quarrelled with his brother and retiring to the taluks in the north advised the people there to withhold paying rent to his brother. The elder at once wrote to his father who hastened to Kurchedu and chastised his son for the unbecoming behaviour. Then the enemies of the Rajah, who were the cause of sowing such seeds of disaffection between the brothers next came to the father to try their skill in that direction, but the father soon understood their real motives and thought to punish them, when they escaped and rose in open revolt. A fight ensued in which they were completely routed and the Rajah was much praised for his timely courage and tact.

Literary.—As a man of letters he stands unrivalled in his knowledge of both Sanskrit

Sati Temple at Akkampet.

and Telugu. Not only did he patronise a Pandit and Poet the famous Appayya Dikshitar in his rendering the Sanskrit Vishnu Puranam into Telugu verse but proclaimed his own literary talents by composing in Sanskrit an Ashtakam and a Churnika both in praise of Goddess Gnanaprasunamba of Sreekalahasti.

Religious.—Next come his religious activities. In Kayyur of Venkatagiri taluk, he built a village Akkampet, styled so in memory of his beloved mother with a big tank and a temple near by, and in this temple are set up as at Kurchedu, the images of his mothers and sisters and worshipped to this date.

He next built a nice temple in the premises of his palace at Venkatagiri, in which Kali is daily worshipped. It is said that the Rajah's poetic talents were in no small measure due to his pious worship of Kali and Her Divine Blessings.

Last but not the least, the long list of thirty-three agraharams which were granted on different occasions, the following being a summary :—twelve agraharams from Venkatagiri taluk, nine from Sagutur, four from Polur, three from Pellur, four from Darsi and one belonging to Podili.

End.—While organising the administration of his Kotcherlakota taluk, the Rajah suddenly fell ill, and when he was arranging to return to Venkatagiri, he unexpectedly breathed the last in 1748 A.D.

The eldest son at Venkatagiri having heard through messengers news of his father's illness was then hastily proceeding to the north, when he learnt the sorrowful tidings on his way. He therefore hastened all the quicker and joined his brother in concluding the funeral rites. Thus ended the life of Rajah Sarwagna Kumara Yachama Naidu Bahadur in his fifty-ninth year and after fifty-four years of long and fruitful rule.

Raja V. Bangaru Yachama Naidu Bahadur (24th Generation).

Twenty-fourth Generation.

RAJAH SREE BANGARU YACHAMA NAIDU BAHADUR.

Born 1722 *A.D.*, *installed* 1755 *A.D.*, *died* 1776 *A.D.*

Rajah Sarwagna Kumara Yachama Naidu.
(23)

Papamma of Kalahasti Damara family.	=Rajah Bangaru Yachama Naidu (24)	=	Akkamma of Chengati Jupalli family.

Introductory.—As mentioned in the last generation, Rajah Sarwagna Kumara Yachama Naidu Bahadur had two sons, Bangaru Yachama Naidu and Pedda Yachama Naidu. The elder son naturally inherited the several taluks in the enjoyment of his father at the time of his death and began to bring them under his proper control. But just then disputes arose between the brothers and the younger wanted to share certain taluks in the enjoyment of his brother. Strangely enough affairs underwent a sudden

change at Arcot also. The Nawab was overthrown by a Senshar Jung, who usurped the throne without the knowledge of the Mogul Emperor. So the Rajah thought that he might get his Sannad renewed by the lawful Nawab after one should be appointed by the Emperor himself. Meanwhile the younger brother Pedda Yachama Naidu, attempted to get the sanction and Sannad for the whole Estate of Venkatagiri even from the usurper at Arcot. Knowing this the elder brother approached the Nawab Senshar Jung and put forth his claim for the Sannad. The Nawab justly decided after a thought that he would place the whole matter before the Delhi Emperor and wanted both to await final orders, advising them in the meantime to live in peace at different places. The brothers returned accordingly to their respective centres and each exercised what control he could over the tract of territory that fell into his hands and generally continued to quarrel

with the other as before. It may be remembered in this connection that even during the life time of his father, Pedda Yachama Naidu gave trouble to his brother and father by putting obstacles in the way of smooth management of the Estate, which required not only oral chastisement but open conflict with the wire-pullers and the same spirit of quarrelling for succession continued in his veins even during the short period of these six years, for the course of events suddenly changed and the cruel hand of fate snatched him from the world in 1754 A.D., and the unlawful Nawab of Arcot was also replaced by Walaja Bahadur, under orders of the Emperor. Thus Bangaru Yachama Naidu received the Sannad for the whole Estate in Hizri 1167 (1753 A.D.) under seal of the new Nawab Walaja Bahadur, and another from the Emperor, two years later with the seal of the Vizier of Aurangzib Aziphad Dawlah in

1755 A.D., and was installed the same year with Rajah Bahadur and other titles.

The following incident is recorded with regard to this installation. According to the social right established so early as during the days of the second descendant Prasaditya Naidu, under orders of the Emperor Ganapathi Rai, making the Padmanayaka Velamas the first and foremost in rank, the chiefs belonging to the other seventy-six Velama sects, Damara Venkatapathi Naidu of Kalahasti included, paid the customary respects to the Rajah on this occasion by keeping themselves standing. Damara Venkatapathi Naidu himself being the brother-in-law of the Rajah was allowed a seat in the south-east of the hall. The Telugu verses composed for the occasion and since preserved bear testimony to this fact.

Before taking up the martial career of the Rajah, a brief description of his titles and honours. Jupalli Muvvala Naidu, a vakil and relation of the Rajah, was sent to the Court of

the Mogul Emperor Muhammad Azazuddin Alangir Sen, son of the Emperor Ahmed Shah, and he soon gained the goodwill of the Court. By his influence the Rajah got the titles of Rajah Bahadur and Pancha Hazari Mansab, besides Asal Iza Phalat, which were duly communicated in Thajviznamah Julu Sen 2 with the seal of Aziphad Dawlah Syed, Muhammad Khan Bahadur Jaffar Jung and Siphaha Sardar Emperor's Vizier. Muvvala Naidu himself was kindly presented the title Yeka Hazari Mansab and granted the honour of Pan Saddi Sawari. Some time later, Nizam Ali Khan Asibja Sen, fourth son of Asibja, who was the Nawab of Hyderabad, was highly pleased with the valour and military skill of the Rajah and recommended him for one more Hazari Mansab and thus got for him from Jallaluddin, the titles of Shash Hazari Mansab, Jhalardar Phalaki and others, which were communicated under his own seal Asibja Nizam-ul-mulk, Nizam-ad-Dawlah, Mir Nizam

Ali Khan Bahadur Patab Jung, Siphaha Salar in Zulu Sen 5.

Military.—The Rajah was of great help to the Nawabs of Arcot and of Hyderabad in their different expeditions in the Carnatic. The following is an incident which goes to prove the fear in which he was held by the contemporary chiefs and the respect enjoyed by him in the Court of the Nawab. Once Matla Varu proudly raised the white Nishan, resembling the white Nishan of Venkatagiri Rajahs, presented as an exclusive title and honour to Prasaditya Naidu by Emperor Ganapathi Rai and instantly the Rajah complained to the Nawab of Arcot resenting the action. He said that during the days of his father, when Makaraju Varu committed a similar breach, his father threatened them with battle and got their Nishan coloured and that the same procedure of open conflict would have to be adopted if Matla Varu persisted. Knowing this the Nawab at once

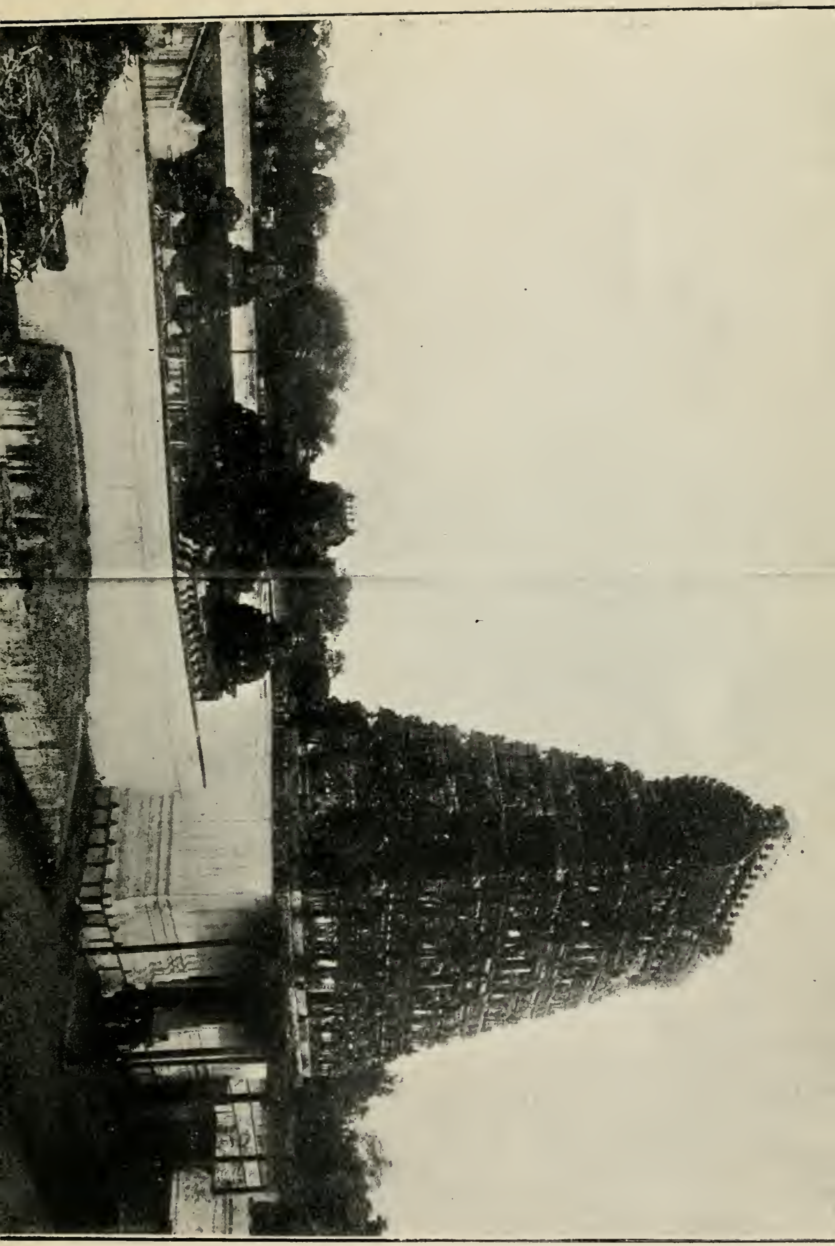
ordered that the Matla Nishan should be bordered red and the same observance reported to the Raja.

Religious.—Those being days of Aurangzib's destruction of the Hindu temples and idols, a pious man of Benares had a dream that he was ordained by God Siva to take a particular idol of His, lying hidden in the Ganges to Venkatagiri, and hand it over to His devoted follower the Rajah. Next morning when the pious man awoke and entered the Ganges to have his daily bath, he came across, to his great surprise, the same idol at the appointed place. So he picked it up and travelled with it to Venkatagiri in obedience to the Divine Precept. The same night the Rajah also had a similar dream at Venkatagiri that His Almighty Siva, told him about the Brahmin and his arrival with the idol, advised him to build a temple in his name, and promised him and his descendants all glory,

happiness and prosperity. The dream repeated itself a number of times, and served to increase the faith of the Rajah. When after a few months the Sadhu arrived, the Rajah welcomed him with a fitting reception, and installed the idol in a grand temple, built for the purpose on the left bank of the Kaivalya, in an auspicious moment in 1760 A.D.

Then the necessary improvements to the temple were made. A huge tower at the entrance was constructed 82 feet high with an imposing gate-way and high compound wall. Also a big stone-built hall opposite to the main tower with a gold flagstaff, Another temple too in the same premises for the worship of Sree Kumaraswamy, the son of Siva and his two consorts. In 1774 A.D. the Rajah dedicated as a perpetual gift, the income of a village Chintagunta in Venkatagiri taluk, to meet the expenses of daily worship.

Chief among the other religious endowments are (1) a choultry built at Nayudupet



Temple of Sree Kasi-Viswanatha Swami (Tower 82 feet high) at Venkatagiri.
Built in 1760 A.D.

and the grant of two villages for its upkeep, (2) a choultry and a tank constructed at Ekollu of Polur taluk and ever since known as the Rajah's (Dora Vari) tank and choultry, and (3) the gift of twenty-nine agraharams detailed below :—

Seventeen from Venkatagiri taluk, six from Sagutur, four from Polur, one from Pellur and one from Podili.

Not less is the attention bestowed on other improvements and buildings in the Estate. The main Palace at Venkatagiri was built in 1775 A.D., and nice-looking palaces were also built at Nayudupet and Mannur Polur. The rock-fort about eight miles West of Venkatagiri Town was greatly improved. On the rock were built two new halls and the existing buildings and water-sources repaired. Defensive arrangements were made round the hill and decent lodgings constructed at Penchalu Valley and Palayamkota. On

account of the frequent Muhammadan raids the Estate Treasury was also removed to the top of the rock.

Literary.—The lyrical poems known as the "Five Gems" sung by the poet Kasturi Rangappa, in praise of the Rajah is the extant evidence of his literary taste.

As the Rajah had no sons, he took a boy of his next cousin Alavalapati Varu, in adoption to himself and named him after his father Kumara Yachama Naidu. He then attained Nirvana in 1776 A.D. His beloved wives Papamma and Akkamma accompanied him on the funeral pyre and thus ended the twenty-second year of his public career at an age of 55.

Raja V. Kumara Yachama Naidu Bahadur (25th Generation).

Twenty-fifth Generation.

RAJAH KUMARA YACHAMA NAIDU BAHADUR.

Born 1762 *A.D., installed* 1777 *A.D., died* 1804 *A.D.*

Rajah Bangaru Yachama Naidu (24) — Alavalapati Varu

Adopted and named Rajah Kumara Yachama Naidu (25) Married--
1. Kumara Vengakkamma.
2. Varadalamma.
3. Bangaramma.
4. Akkalla.

Kondama Naidu.

Adopted and named Rajah Bangaru Yachama Naidu (26).

Introductory.—Kumara Yachama Naidu, the adoptive son of Bangaru Yachama Naidu, received the Sannad from the Nawab of Arcot Amir Hind Walajah Bahadur and was anointed the Rajah in 1776 A.D., in his fifteenth year. The Sannad Hizri 1190 (1776 A.D.) conferred on him the right to the nine taluks of Venkatagiri, Sagutur, Polur, Manabrolu, Pellur, Darsi, Kotcherlakota, Podili and Marella, in the enjoyment of his father at the time of his death, and gave him besides the titles of Raj Bahadur, Shash Hazari Mansab and others.

Military. — As the "Nellore District Manual" says, the Rajah was the first of the house, who was brought into relation with the English. In the year 1782 A.D., disputes arose between Hyder and the Nawab of Arcot, the latter being aided by the English. On the request of Hyder Ali, the Zemindar of Kalahasti went over to his side with an army, but the Rajah of Venkatagiri unmindful of the prowess of Hyder, assisted the Nawab and the English, for which act of kindness he received from the Nawab his grateful thanks and rich presents in the form of an elephant and the precious "Sasperu Laggi." But Hyder got enraged at this, and so in 1782 A.D., during the absence of the Rajah in Madras, he sent a garrison which pillaged the town, and set it on fire along with the main palace. But luckily before he started to Madras, the Rajah had removed women, wealth and valuable record to the Venkatagiri Durg, and so they were left uninjured. Soon

Venkatagiri Mountain-fort (distant view).

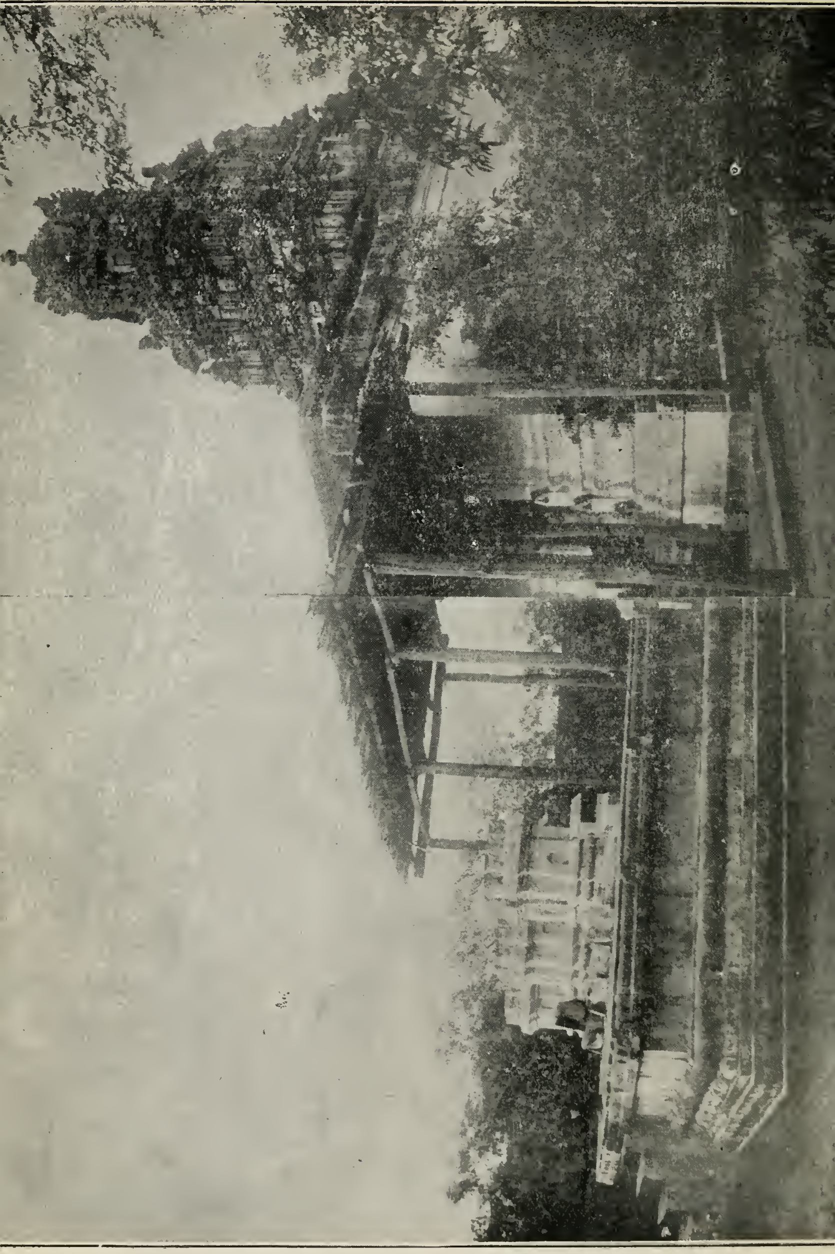
after the damage the Rajah returned and rebuilt the town and the palace at a great cost, which will be described later.

In 1790 A.D. he helped the Nawab and the English in a war with Tippu Sultan, the son of Hyder, and then got from His Excellency the Governor of Madras a reward of 200 muskets and an " Inayat Namah," dated 17th August, 1790, in appreciation of the valuable help given. Just then a dispute arose between the heads of this Estate and of Kalahasti as to priority in the matter " Nagara Kuchi " (the first drum in battle), the Governor of Madras decreed after full inquiry into the prevailing custom, in favour of Venkatagiri.

Again in 1799 A.D., when the troops of Asabja Bahadur, Nawab of Arcot, and those of the English were marching through his Estate the Rajah displayed true loyalty by sending ready and ample supplies to the English army and then received from His

Excellency Lord Mornington, his appreciation and thanks.

It was now in the year 1802 A.D., that when the Nawab of Arcot renounced his throne in favour of the English, a Permanent Settlement was made with the ruling Chief of Venkatagiri, and an "Isthimiral," dated 24th August, 1802, was issued to the Rajah, fixing an annual Peishkash of Rs. 4,44,232, which is the sum total of Rs. 86,692, that was being paid to the Nawab of Arcot as annual tribute, and Rs. 3,57,540 fixed as the cost of Military Maintenance taken over by the English. When Lord Clive saw the willing consent of the Rajah to the terms proposed, he sent him as a sign of appreciation and reward a precious "Kalaggi Saspesh" and many rich presents. It is also in the same year 1802 A.D., that as a result of the Queen's Proclamation, the Rajah (and his successors ever since) had been deprived of the powers of



Sati Temple at Venkatagiri.

Civil and Criminal Administration, these powers being taken by the Government.

Religious.—The first act of the Rajah was to build a temple in the name of his mothers who faithfully sacrificed their lives on the funeral pyre. Statues of the parents (almost life-size) had been prepared and set up in a temple out of reverence and to this day they are worshipped daily and consulted for advice and guidance on important occasions after due invocation. The shrine is called the shrine of Veera Mathalu, which means heroic-mothers, and the Rajahs annually visit the temple on the day before Car Festival, and so forth. The permission of the mothers is also taken on occasions of marriages or long absence from the town. The temple is situated just at the entrance into the town.

Several improvements were also made in the main Viswanatha temple in the town. A new shrine of Swarneswara was set up in

memory of his revered father. A huge stone pillar 64 feet in height is the standing wonder in the temple. It was prepared and got up with great labour and expenditure. Much wealth was spent in making arrangements to God Viswanatha, Goddess Annapurnamma, and Son Kumaraswamy. A big car 55 feet high, a sixteen pillared Mandapam with stairs, a court-hall with as many pillars within the temple, a gold Bull with a gold Vimanam or covered seat for Siva ; another car equally high with a stone Mandapam beside, a court-hall of stone within the temple, a silver Lion with a silver Vimanam thereon for the Goddess ; a third car and another hall for Kumaraswami ; besides valuable jewels, other Vahanams or carriers, and halls in common. Having thus arranged all these, he dedicated three different villages for these temples to meet the daily expenditure. It is he who organised the ten days' annual festival for Siva, and other festivals also.

Stone-pillar, 64 feet high, in the temple of Sree Kasi-Viswanatha Swami.

Car-festival of Sree Kasi-Viswanatha Swami.

During his time were given the largest number of agraharams, villages as charity as many as seventy-four besides those already mentioned. The following is a brief list: twenty-eight agraharams from Venkatagiri taluk, six from Polur, thirteen from Darsi, nine from Kocherlakota, two from Sagutur, four from Pellur, five from Podili, and seven from Marella.

Nor were the interests of the other religionists in his Estate lost sight of in any way. For the Muhammadans was constructed at a great cost and close by his own Palace, a huge mosque which is still as new in appearance as ever before.

Almost equal in importance are the general improvements of his time of a more or less public nature. First the rebuilding of the town after Haider's mischief. The town-planning and reconstruction are well recorded in the Telugu history in verse-form. On his return from Madras, the Rajah found that all

except the first storey of his Palace had been burnt down. So he got them rebuilt on quite a new plan "The Harem" or lady-quarters, the entrance-hall, the visiting-hall, the court-hall, the puja-mahal (the place of worship) and so on. Big bungalows were built in and near the main pleasure-gardens of Langarkhana. The four main streets of Venkatagiri were nicely planned and completed, and the local pond of Polisetti (the chief drinking-water source) was well repaired and steps neatly built. The State Palanquin "Jala Dhar" which was presented to his father by the Delhi Emperor was gradually going to decay. So it was repaired and highly supplemented with gold work. A six-pillared gold Ambhari was newly made.

Literary and Miscellaneous.—The Rajah's literary fame is remembered by three productions of his day. First, the nine lyrical gems composed by the same poet Kasturi

Rangappa of his father's time. Pattabhiramaiya dedicated his Lilavati Dankatam to the Rajah, and so to Narayanappa his Yekshaganam of Parijatapaharanam.

As he had no sons, he took the son of his brother, Alavalapati Kondama Naidu in adoption to himself and named him in memory of his father Bangaru Yachama Naidu. Not long after he left the world in his forty-second year, after a fruitful career of twenty-eight years.

Twenty-sixth Generation.

RAJA SREE BANGARU YACHAMA NAIDU BAHADUR

(*Born* 1791 *A.D.*, *installed* 1804 *A.D.*, *died* 1848 *A.D.*)

Papamma of Jupalli family = Rajah Sree Bangaru Yachama Naidu. (26) = Ammakkamma.

Rajah Sree Vidwat Kumara Yachama Naidu.	Rajah Sree Kumara Yachama Naidu. (27)	Daughter.

Private Life and Character.—The Rajah's eldest son Vidwat Kumara Yachama Naidu was requested by Lakshma Rao, the father's father of the present Rajah of Jatprole to be given in adoption as his own son ; but the father declined. Unfortunately, the boy died on account of sickness in his nineteenth year even after his marriage. Thus his second son became heir.

The Rajah was fond of horse-riding and hawk-hunting, but his chief pride lay in elephant-challenge.

Public.—The Rajah assumed charge of his Estate in 1804 A.D., when he was but a boy

Raja V. Bangaru Yachama Naidu Bahadur (26th Generation).

of fifteen. He was presented the usual Khillat and gifts by the Government at the time of his installation. Soon disputes arose in the household, and his step-mother at the instigation of some evil-advisors questioned the validity of his adoption. She therefore claimed ownership of the Estate on the ground of an agreement said to have been executed by her husband in her favour, and filed case No. 294 of 1808 A.D. She claimed besides in O.S. No. 295 of the same year right of jewels belonging to her and valued at two lakhs. Even his mother Kumara Vengakkama Garu who willingly adopted him to be her son declared the heir illegal on Sastric grounds and wanted the Zamin for herself in Original Suit No. 44 of 1809 A.D. But the District Judge dismissed all these cases declaring the adoption quite legal and the suit for jewels incredible. There was also a dispute with the Government in case No. 13 of 1818 of the District Court of Nellore. The

Government claimed the right of enjoyment of two places Pudi and Periyamit belonging to the Venkatagiri Estate, because they were Inam villages. But the Judge decided against the Government and decreed with costs, as the annual Peishkash of this Zamin was not fixed on income but on terms of military tenure.

Once in His Excellency's Camp at Nelaballi in Sagutur taluk the Rajah had an interview with H.E. the Governor of Madras, Sir Thomas Munro, and he received from him a present of an English rapier and other honours.

He bought the valuable emerald which was once presented to Yerra Dacha Naidu the fourth member of his line for his victorious Military career, but which had subsequently reached other hands. The emerald was in the custody of the Pittapur Rajahs and now Buchi Thammaiya Garu, a member of that line, mortgaged it to the Rajah, for a sum of money, and when he came back to take it, he

was persuaded to sell it and the jewel was thus retained in the Estate.

In 1825 he built an Ambari all lined with gold in the form of the one presented by the Mogul Emperor. He also built the East Mahal and other Palaces.

Religious.—He effected several improvements in the local temple of Sree Kasi Viswanatha. A mandapam was built for the Utsa Vigrahams (idols generally taken out in procession). An idol of Kumara Sundareswara was also set up in the temple in memory of his revered father. Another was erected in the north-west corner of the main streets. The Silver Elephant and other Vahanams were prepared for the festivals. A double-storeyed and spacious building was constructed just opposite to the temple wherein to locate the Vahanams. The Rajah added the temple of Kodanda Ramaswami to the existing one of Varadaraja.

He gave as charity eight agraharams for the temples and as many as thirty-eight for Brahmins.

Miscellaneous.—The poet named Sataghantam Rangaiya dedicated his Hemadri Dandakam to this Rajah. He had as his Dewan, Booduri Subrahmanyam who considerably improved the income of the Estate. After a long rule of forty-four years and in his fifty-eighth year, he passed to heaven in 1848 A.D. Readers are here warned that the allegations and abuses heaped on members of this family in a false history of the Velugoti family called Velugoti Vari Vamsavali are utterly groundless. The book is perhaps due to the attempt at Dewan's murder by Chengati Varu, failing which they committed suicide.

Raja V. Kumara Yachama Naidu Bahadur, C.S.I. (27th Generation).

Twenty-seventh Generation.

Rajah Sree V. Kumara Yachama Naidu Bahadur Varu.

Born 1831 *A.D.*, *installed* 1848 *A.D.*,
died 1892 *A.D.*

Bangaru Yachama Naidu = Ammakkamma.

Akkalla = Jupalli Dharma Naidu. Kumara Yachama Naidu.

Being aged only seventeen at the time of his father's demise, the management was left in his hands and the matter reported to the District Collector of Nellore. The same year the formal Installation took place and he received the honour of Government Khilat.

In 1854 he celebrated with great pomp the marriage of his sister Akkalla Garu with Jupalli Dharma Naidu Garu. The next year saw his marriage with Lakshmi Narasamma Garu, daughter of Vellanki Surya Rau, Zemindar of Tiruvur, which took place at Venkatagiri with usual pomp and presents.

It was in the year 1860 that the minor Rajah of Pittapur paid a halting visit to Venkatagiri on his return from Tirupathi. In January 1871 the Rajah of Bobbili came to Venkatagiri and requested the Rajah Bahadur to grant his third son Rangamannar Krishna Yachendra in adoption. The request was complied with, and the adoption ceremony was duly performed with a present of valuable jewels and an elephant and two horses with ornaments by the father. In 1873 while on his way to Bobbili to see his son, he received a message from the Rajah of Pittapur requesting him to hand over the second son in adoption to him. The consent was given and similar observances made in this case also.

The year 1875 witnessed some important marriages. The first was the marriage of Pittapur's adopted son with a sister of the Zemindar of Nuzvid, Narayappa Rau. The Rajah visited both Pittapur and Nuzvid with his family and returned with a present to

himself of two elephants and four horses from the Rajah of Nuzvid. The second is the marriage of his elder sister Lakshmi Venkamma with Raja Gopala Rau, son of Rajah Chelikani Jagannatha Rau, Zemindar of Somavaram. This took place at Venkatagiri when the Raja made to his daughter a gift of Rs. 50,000 worth of jewels, of Gopa Naidu Gari Palace for dwelling, and of the Muttha of Tiruvur in Chingleput district which he bought at a price of 1½ lakhs; the third is the Royal wedding of his eldest son Sree Raja Gopala Krishna Yachendra and Lakshmi Venakamma Garu, the second daughter of Simhadri Appa Rau, Zemindar of Thangellamudi. It was attended by several friends and relatives and Rajah Jagannatha Rau Bahadur of Jatprole, was one among the chief guests.

It was in 1877 that the third ceremony of adoption took place, the fourth son Navanitha Krishna Yachendra being granted as son to

the above-mentioned Rajah of Jatprole, with the usual presents and formalities.

For his personal qualities and skill it may be mentioned that he was an adept in the art of native gymnastics and hunting.

Public.—The first event of public importance is his attending the installation ceremony of the Rajah of Pittapur. While going on his first pilgrimage to Benares in 1863, he received the invitation. So he halted for a time and then continued his journey. This first pilgrimage is described in detail elsewhere. In 1866 he was granted the title of C.S.I. by Her Majesty and the next year he was invited to Madras in February by His Excellency the Governor and was presented the badge in the banqueting hall. On the occasion of this visit to Madras came into vogue the practice of reception and farewell by His Excellency the Governor's Aide-de-Camp accompanied by His Excellency's car and troops (of Bodyguard) and also the

honour of visit and return visit with the Governor. Also visits were exchanged mutually with Azimya Bahadur, the Nawab of Carnatic. In Madras a choultry was built next to Monegar's Choultry for feeding a hundred poor persons and giving alms to another hundred every day and the charity thus started this year became permanent when the Rajah invested a lakh of rupees in Government Securities on 28th June, 1870, for its upkeep. The Rajah saw for the first time the Rajah Surabhi Venkata Jagannatha Rau Bahadur, Rajah of Jatprole in the Nizam's Dominions, who had now been to Madras and who strengthened the acquaintance by paying a visit to Venkatagiri a few days later and proving his skill as a rider. The same year occurred an incident about the Rajah's titular address. He was being addressed by the Government for some time past as the Zemindar of Venkatagiri instead of the usual Rajah and the matter was taken to the notice

of the Government. Whereupon the honours and titles bestowed on members of his family by the Delhi Emperors or Carnatic Nawabs were scrutinised and proceedings gazetted that the Rajah thenceforth be addressed as Rajah Velugoti Kummara Yachama Naidu Bahadur, C.S.I., Raja of Venkatagiri. This order was communicated by the Collector of Nellore in letter No. 212, dated 25th July, 1867. A little later His Excellency the Governor-General in Council passed proceedings No. 25, dated 19th August, 1867, that Panchahasar and Munsubdar be suffixed to the title of Rajah of Venkatagiri and this matter also was communicated by the Collector. All this can be verified with No. 4203, dated 5th September, 1867, of the *Gazette* of the Government of India.

In 1869 the Rajah was invited to Madras by the Governor of Madras on account of the visit of His Royal Highness the Duke of Edinburgh. This time also he got the usual

honours of reception and send-off and exchange of visits with the Governor of Madras. He had an interview with the Nawab of Madras and another with Salvarjung Bahadur, the Prime Minister of Hyderabad. The Rajah's interview with Lord Napier, the Acting Viceroy in 1872, and his interview with the successor a few months later are both described in another place. On 8th September, 1875, in honour of His Royal Highness the Prince of Wales landing in Bombay, grand celebrations were held in Venkatagiri and a Poor-house was established for feeding and clothing the poor. Subsequently he received the invitation to go to Madras when the Prince came to Madras and he went there accordingly followed by his eldest son. Both on the occasion of the Prince's alighting from the train in Madras and in the Durbar the Rajah had his usual honours. He made a present to the Prince of an ancient sword, a dagger and a copy of his family history. The

Rajah was presented by the Prince, a medal in memory of His Royal Visit to India. It must be noted in this connection that in the reception meeting of the Prince held at Rayapuram, the Rajah had the privilege of occupying one of the seven seats reserved on the dais of the Prince. The other six being His Excellency the Governor of Madras, His Excellency the Commander-in-Chief, the Maharajah of Travancore, the Rajah of Cochin, The Nawab of Banganapalle and the Maharajah of Vijayanagram. All other Zemindars and ruling chiefs were arranged on the next floor.

Visits were also exchanged with the Maharajah of Travancore and the Rajah was thus highly honoured in Madras.

In January 1876 a big bungalow was purchased on the Mount Road and was well improved into Mothi Mahal.

In 1879 he handed over the administration of his estate to his eldest son, Gopala Krishna

Yachendra Bahadur Varu, who was duly annointed and installed the next year. The installation was attended by the several sons given over in adoption, the relations Vellankivaru, the Rajah of Jatprole and G. Narayanagajapathi Rao, a Zemindar of Vizagapatam district. After this year he visited Benares, Bombay and Madras several times. And during one of his visits in 1880 he exchanged interviews with the Maharajah of Kasi. Items of notable and public importance of his time are—

Literary.—The Rajah was not only a great patron of letters but was himself too a man of letters. He patronised Tharkabhushanam Venkatachariar in his composition of Sringarikalpavalli in 1851, and gave him a reward of an agraharam by name Vedurugunta in Venkatagiri taluk.

Gopinadham Venkatakavi was a great Telugu poet of his court. He translated

Ramayana of Valmiki ; Krishna Janma Khandam (the section about the birth of Krishna) from Brahmakivarta Puranam and the Bhagavadgita, from Sanskrit to Telugu verse, and dedicated them to the Rajah for which he was given as reward, in 1860 the village of Perugupalli in Marella taluk of his estate. During the celebrations of Sri Rama Navami, the anniversary of the birth of Sri Rama, the same poet was asked to read out the full text of Ramayana and the religious ceremonies connected with such general reading were duly observed. The Rajah himself wrote a book called Gitarthasara Sangraham an exposition on Bhagavadgita closely following the original text, was also the author of a book called Sabharanjani, which is a pamphlet on the art of music and dancing, and of another book on philosophy called Manassakshi, philosophy of conscience. Arrangements were made for weekly lectures on this book of philosophy by building a house on the bund of Venkatagiri

pond and making a deposit of 14,000 rupees to meet the expenses thereon. Besides, he got a treatise published as a Narhunar which treats of the Hunar system of Native gymnastics. Several other books were also printed and published under his kind care besides the publication of Ramayanam and Krishna Janma Kandam dedicated to him.

Religion.—The religious charities and activities of his time are manifold. In 1855 he went with family to Tirupati and on his way back he was received by the Zemindar of Kalahasti Damarakonda Venkatappa Naidu at Yerpedu and was highly honoured. In 1856 he made a pilgrimage to Rameswaram. In his forward journey he halted at Conjeeveram and other places of import. At Dhanushkodi a gift was made to Gannavaram Anantha Krishna Sastri of the village of Kasavareddipallam in Polur taluk. A choultry was built at Rameswaram for feeding the Brahmin pilgrims and on the occasion of the same pilgrimage

a gold shatagopuram (crown) was offered to Viraraghavaswami of Tiruvellore. In 1855 he went on a formal pilgrimage to Conjeeveram to witness the annual festivity of Varadarajaswami and then made a promise to meet from year to year the expenses of the third day Garuda Vutsavam and Hanumanthuseva of the festival which had to be celebrated in his own name. He also paid a visit to the Siva's temple there and made a present of a garden, his two other gardens and one peta being dedicated to Varadarajaswami. It was in the year 1863 that the Rajah started on his first pilgrimage to Benares. Certain events connected with this pilgrimage such as his visit to Pittapur at the time of the Rajah's installation there and his interview with the Governor of Bengal at Calcutta had already been mentioned in their proper places. The East Coast Railway had not yet been opened. So he started on foot and on his way he halted at Jagannad. In Benares at the time of his

plunge into the Ganges some parts of Vinnamala village in Sagutur taluk were charitably given to meet the daily worship of Sree Viswanadha at Nayudupet. A big choultry was built at Hanumathghat for lodging and feeding mendicant pilgrims. In the name of his revered father an idol of Svarneswara was set up in the temple of Kedaraswami. He next visited Prayag, Matra, Brindavan, Gokula, Govardhana and other holy places. From Brindavan he returned to Benares with the holy feet of Radha Krishna and from Ayodhiya he received the holy feet of Sita Rama and with these he marched to Gaya, on the occasion of the unique ceremony known as Gayasradha the annual income of Hastakaveri was transferred to the name of Sankarlal. With this Ganges water he started in 1868 on his second pilgrimage to Rameswaram. On his way he presented a diamond necklace to Rajamannarswami. He reached Dhanushkoti at the time of a solar

eclipse. While returning, he met the Rajah of Jatprole who accompanied him to Kalahasti. In 1871, he went to Kasi for the second time on the 7th August, and on 11th October of the same year he made the third pilgrimage to Benares and he visited Harihara, Bombay and Poona. He bought two elephants in the Fair held at Harihara which was attended by His Excellency the Viceroy and the Dewan of Nepal. The Rajah had given large sums of money to Sri Venkateswara of Tirupati on previous occasions and this year he gave the village named Maddali in Gudur taluk worth 30,000 rupees. With the income of this village it was intended to feed thirty people every day. In 1872, he went to Benares for the fourth time. It was then that he met in Calcutta, and had exchange of visits with H. E. Lord Napier, the Viceroy, and his successor. This had already been mentioned under events of public importance. This time he built a choultry in Benares to feed twenty

persons every-day. He also bought the big building in Dasa Asvamedha Ghat. In 1876 in his fifth pilgrimage to Benares he was invited by the Governor of Madras which he first accepted but he could not subsequently attend on account of the great famine in his estate. After handing over charge of the estate to his son he spent his time mostly in visiting such sacred places.

These several pilgrimages are not only numerically important, but bore also good result in the form of public charities, religious improvements and the like. In 1857, the village of Lingasamudram in Venkatagiri taluk was made a free religious endowment to Varadaraja Swami at Venkatagiri, besides the silver kite and others presented for the annual festival. In the chief temple of Kasi Viswanatha in Venkatagiri he got two idols of Mathrubhutheswara and Sree Rama set up by his mother. In 1859 he gave substantial help to one of his court pandits Garudachala

Somayajulu for performing a religious sacrifice known as Athirathra Yagam. In 1861, he gave four villages to the four temples of Manner Polur, respectively. In 1863, the Rajah's attention was turned to the improvement of the local Viswanatha temple. A mandapam, a stone-built hall was built in the south-west of the main streets for His festival. A silver-plated horse, a peacock, and a Yali were added to the list of Vahanams. The chariot-ropes were replaced by big iron chains. A music-hall (Naupatkhana) was also added to the temple. The choultries at Nayudupet and Benares were soon discontinued as they were not working properly and the choultry at Venkatagiri improved in their stead. In 1873 and 1874, there was the big famine in Bengal, and the Rajah being invited to attend the meeting held with the idea of affording relief to the famine-striken, gave a liberal donation of Rs. 20,000. Like his father and grandfather

he also gave during his life-time five villages as Endowments to temples and eleven as agraharams to Brahmins besides those mentioned already. In 1876 at the time of great famine at Venkatagiri he spent nearly one-and-a-half lakhs on famine relief works and tank improvements in his taluk and thus supported the poor.

The following are some of the important suits filed by the Rajah successfully. No. 10 of 1865, No. 24 of 1872 and Nos. 103 and 104 of 1873 are four disputes with the Zemindar of Kalahasti, in the first three of which the Rajah was a defendant and in the fourth the plaintiff. They are cases relating to boundary and choultry building disputes in which able lawyers like Mr. Maine and Mr. Norton appeared on opposite sides. The cases went through all courts of appeal.

A few more points from the Modern History of Indian Chiefs, etc., Part II, by Loke Nath Ghose, are intended to supplement.

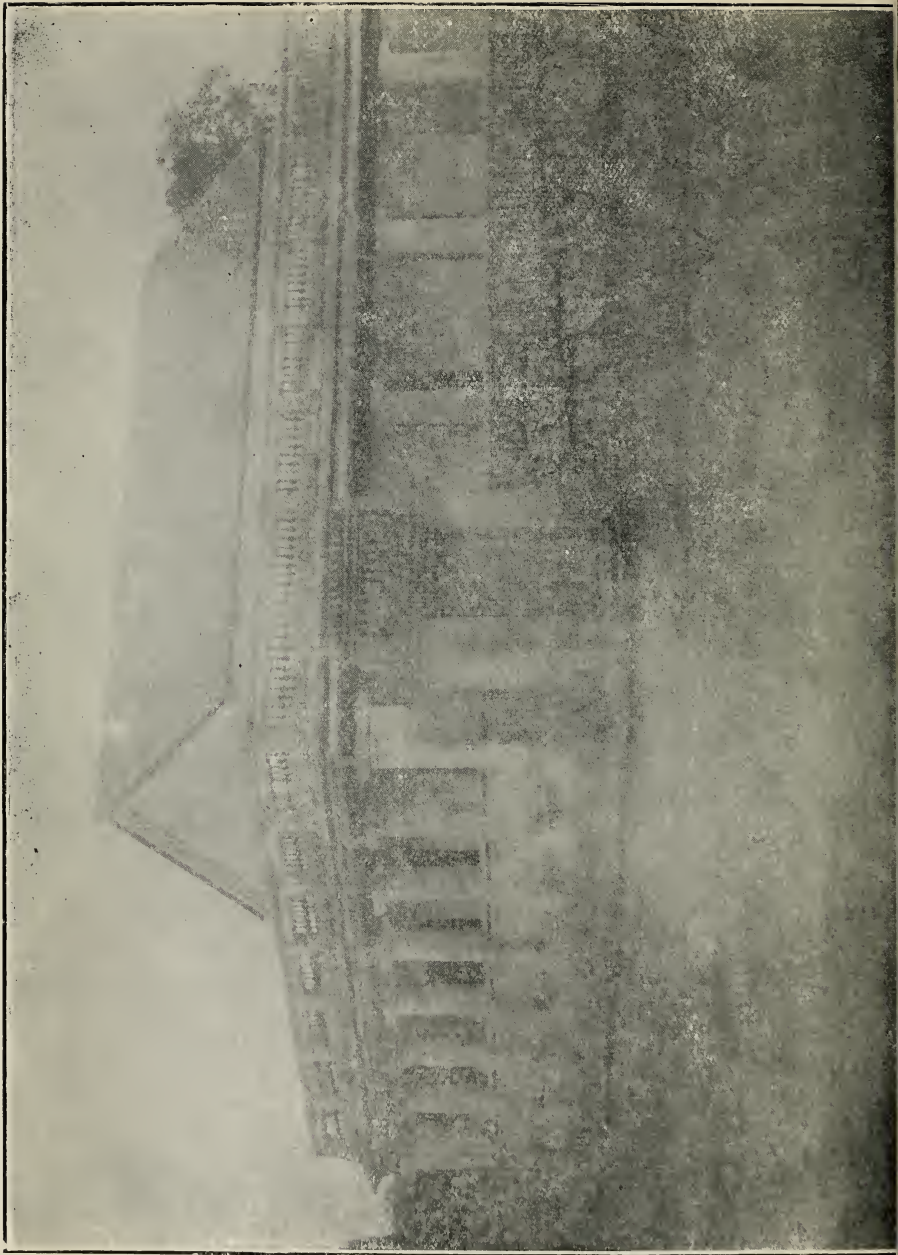
"On 1st May, 1864, he voluntarily condescended to offer Rs. 1,800 a year for feeding and clothing the patients of the Nellore Dispensary. In 1866 he was created a companion of the Most Exalted Order of the Star of India." With a view to impart education to the Public, the Rajah had established two Anglo-Vernacular schools, one at Venkatagiri and the other at Nayudupet, and had them in his own management for ten years till 1872. But on the 1st April of that year, they were made over with the buildings and furniture to the Local Fund Boards, established under the Madras Act IV of 1871. The Rajah is an excellent Telugu scholar and has produced two philosophical works in Telugu prose Githartha Sangraham and Saramsa Panchakam.

A short description of the Venkatagiri Estate in general and of Venkatagiri town in particular will not be out of place in this history. This Estate is one of the oldest in

India. It is mostly situated in Nellore district of the Madras Presidency. It is bounded on the east partly by the Bay of Bengal and partly by certain Government tracts of Nellore district, on the south by Kalahasti Zemindari, on the west by the Eastern Ghats. lying as boundary between Nellore and Cuddapah Districts, and on the north by Kurnool and Guntur Districts. The Estate comprises two divisions, northern and southern, each consisting of five taluks. The taluks of the southern division are Venkatagiri, Sagutur, Mallam, Polur and Manubole, and those of the Northern Pellur, Podili, Darsi, Kocherlakota and Marela. Each division is in charge of a Peishkar, while each Revenue Taluk is managed by a Tahsildar with his Sheristadar, Revenue Inspector and other staff. The Dewan's Office with a Manager, and a Dewan is at the head of the whole management. The extent of the Estate is about 2,117 square miles. There are about 800

villages, belonging to the Estate proper, 625 hereditary enjoyment villages, 215 Agraharams or Shrotriems, 10 Amarams or personal Inams and 12 temple Agraharams. The total income comes to about eleven lakhs, of which one lakh and seventy three thousands come from Agraharams, of which Rs. 19,000 go to the temples. The annual Peishkist is three lakhs and sixty-nine thousands and with road-cess and other charges the total amount due to the Government is about four lakhs and forty thousands. This amount is much more than that of other Zemindaries as in this case it has been fixed on terms of Military Tenure. The Swarnamukhi, the Musi and the Gundlakamma flow through several parts of the Estate. The chief products are corn, cholam, varigi and castor-seed. There were some ancient stone fortifications here and there but they had all gone to decay, and only relics are seen in places like Pellur, Pothakamur, Kurchedu

Venkatagiri Mountain-Fort (near-view).

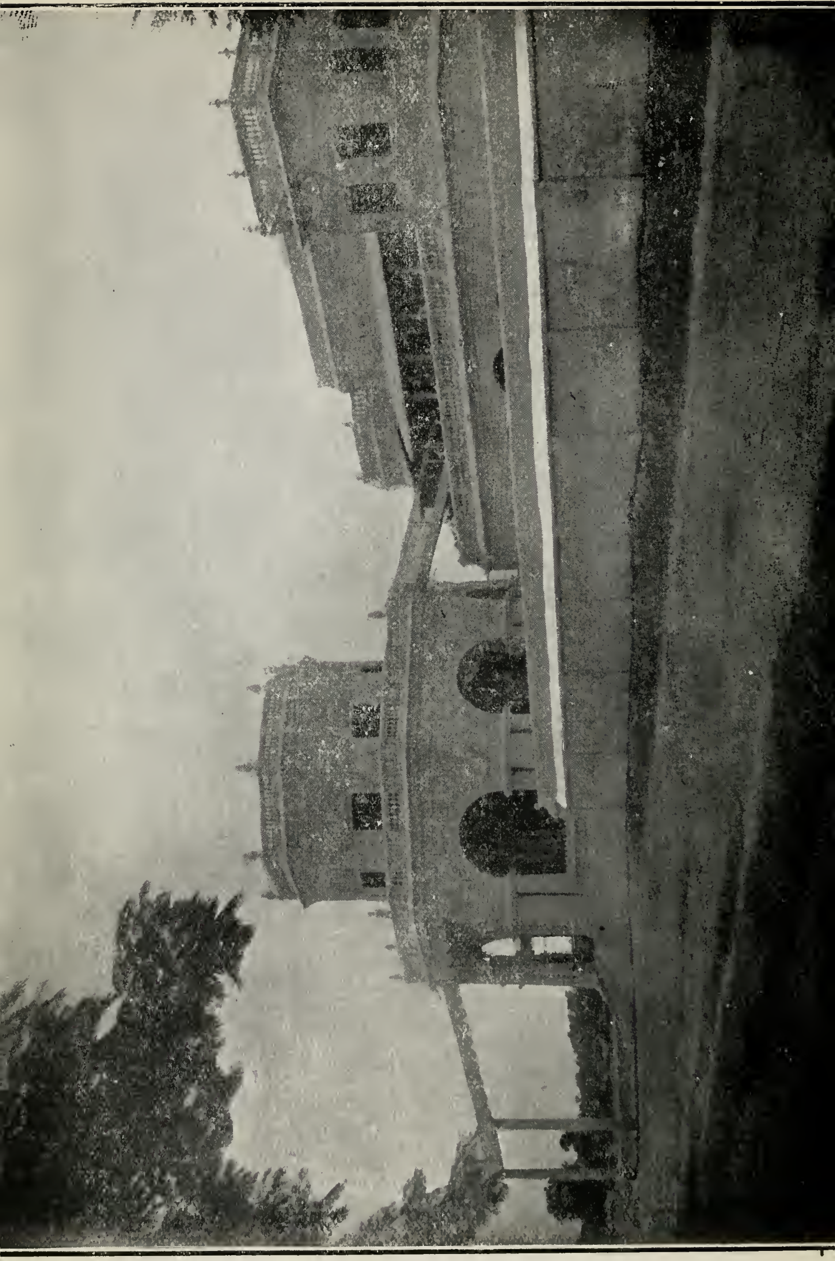


Town-Hall at Venkatagiri. Foundation-stone laid by H.E. Sir Mountstuart Elphinstone Grant Duff, G C.I.E, on 22nd July, 1883.

and Kocherlakota. Venkatagiri taluk is rich in forests, the main variety of country wood being chandanam and yepa.

Venkatagiri town is the Headquarters of the Rajah and the capital of the Estate. It is nearly 100 miles north-west of Madras and 50 miles south of Nellore. Eight miles to the west of this town is situated on the hills a strong Durg. On it are built some Palaces and Water-sources. In the ancient days of fighting it was the seat of all records and treasury. It was also a place of shelter for Zenana ladies. Some buildings on the Durg had been repaired from time to time, and they are visited in summer for the cool weather by members of the Royal Family and Europeans. The name of the Durg is Kalimili Durg. Venkatagiri itself had a fort in the olden days and what now remains is a trace of the filled-up ditch. That part of the town is still called Pathakota meaning 'the Old Fort.' There were several big cannons in the possession of

the Rajahs, but they had all been removed except four which are retained for honour and show. The town extends one mile south of Pathakota and is half-a-mile across from east to west. A stream popularly known as the Kaivalya flows close by to the east and another the Versh bounds it on the north. In the west of the town there is a fresh water pond named after its founder Polisetti who lived 200 years ago. That is the main source of fresh water-supply for the townsmen. It was considerably improved by the heads of the Estate and is now in charge of the Local Board. Floating festivals are conducted in it annually. In the heart of the town are several nice buildings and Palaces. The Rajah's Palace is the first. It is called Indra Mahal. Even within its premises are situated, besides the Harem and Durbar Hall other new halls and extensions, certain offices, such as Taluk Office, Bakshi Office and Treasury Office. Around the Palace are other construc-



European Guest-House, built 1870 A.D.

Temple of Sree Varadaraja Swami at Venkatagiri.

tions such as Nawpat-khana, Bara-Bungalow and Garidi-Mahal. The other palaces are Taj-Mahal belonging to the late Raja Venkatakrishna Yachendra, Raj-Mahal owned by the late Rajah Muthukrishna Yachendra, South-Mahal belonging to Sree Raja Inuganti Venkata Rayaningar, the Palace in the bazaar street belonging to Sree Raja Chelikani Jagannatha Rao, and the Dewan's Office. The Government Offices in the town are the Sub-Magistrate's Office, the Sub-Registrar's Office, the Post and Telegraph Office and the Police-Station. The Local Fund Hospital of the late Sree Raja Venkatakrishna Yachendra, the Boys' High School of the late Sree Raja Muthukrishna Yachendra, Government Girls' School, Poor-House belonging to the Samastanam, and the Gosha Hospital recently built by the present Rajah Lieut. Sir V. Govindakrishna Yachendra, are the chief charitable institutions of the kind. The other buildings of interest in the Town are the Jubilee Rest-house, the Rajah-Nivasa-Bhag and Gymkhana, and the

Khas Bungalow generally used as rest-house for distinguished European guests. One attractive feature of the town is the big and beautiful gardens by which it is surrounded. The Langarkhana gardens in the north, the Khasa gardens in the south, the Gymkhana gardens in the south-east, and the Venu gardens in the east are among the chief. The Gymkhana round and the Polo ground form the chief play-grounds for sports and games. The numerous temples of the place and the arrangement of their annual festivals, one every month prove beyond doubt, the religiosity of the Town. Suffice it to say that the main temple of Siva is that of Sree Kasi Viswanathaswami and that of Vishnu Sree Varadarajaswami and Sree Kodanda Ramaswami. The daily and periodical worships in the temples take place very regularly in account of the well-arranged system. The total number of houses according to the last census is about 3,000 including the several Rama-Mandirams and Mandapams, and the population about 12,000.

Maharaja Sir V. Rajagopala Krishna Yachendra Bahadur, G.C.I.E. (28th Generation).

Twenty-eighth Generation.

MAHARAJA SIR V. RAJAGOPALA KRISHNA YACHENDRA BAHADUR, G.C.I.E., PANCHAHAZAR MANSABDAR.

(*Born* 25*th November*, 1857, *installed* 3*rd March*, 1879, *died* 23*rd July* 1916.)

Private life.—The Maharajah's life is one of the most glorious, eventful, long and prosperous in the History of Venkatagiri Rajahs. Having assumed charge of the Estate even in his twenty-second year, from his father who peacefully led a life of retirement in Madras, he evinced from that young age great tact and natural capacity for administration.

He first turned his attention to building nice and spacious halls in and around his Palace. He also constructed many decent houses in and outside the Town of Venkatagiri. The first in order is the Indra Mahal which will be dealt with later. Next the two buildings at

the main and sub-entrances into the Palace. Around the Palace, the present Dewan's Office, the Library and Vinodasala are the chief. The Town-hall in the south-east part of the town with the Dewan's lodgings opposite to it, and the Jubilee Rest-house near the Railway station are the noteworthy new constructions. But several others had been considerably repaired and improved during his time, as for instance, the Bara Bungalow near the local pond, and the several Bungalows at Palayamkota, Venganagaripalle and Ginkalabavi, frequently resorted to for hunting. In leaving behind such excellent constructions he only followed the example of his father, whose interest in domestic arrangements was very keen.

One feature of his life is his love of hunting. He not only paid his seasonal visits to the forest, but even invited and entertained other Zemindars and big Officers in this game. It was in 1882 that at the request of that

Zemindar he went on a hunting excursion to Kalahasti and the same year the Rajah of Kalahasti paid a return visit during the days of the local annual festival.

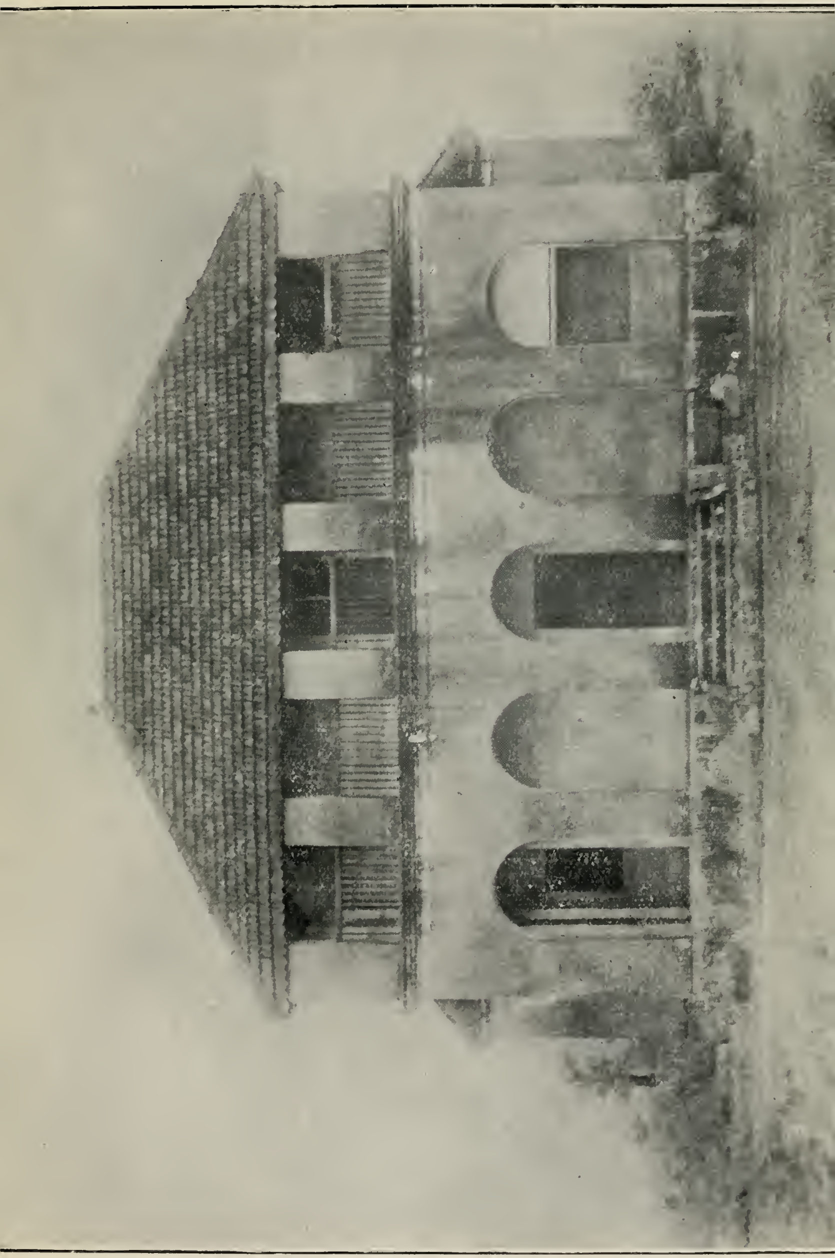
Public.—The public life of the Maharajah is very varied and illustrious. It may be divided into three heads in his relations with (1) the Local Government, (2) other Zemindars, and (3) the people.

(1) His dealings with the local Government may again be treated under two heads: Pre-war and War periods. His policy was at all times one of unswerving loyalty to the British Raj. With him patriotism and loyalty were synonymous, and he understood, better than any, that real welfare of India depended upon the British connection and support. Taking the Pre-war days; in 1883, he invited the then Governor of Madras Sir Mount Stuart Elphinstone Grant Duff to Venkatagiri, and got him to lay the Foundation Stone of the Town-hall on the 22nd July. The place has

since been very useful for public gatherings and also as a rest-house for native officers on tour. It was also at the time of the same visit, that the Indra Mahal which was begun to build in 1880 was declared duly opened by the Governor. Five years later, another Governor of Madras, Lord Connemara, was invited to plant the Foundation Stone of the Victoria Jubilee Bungalow near the Railway station.

During the visits of His Excellency the Viceroy and His Royal Highness the Prince of Wales to Madras, the Maharajah was present to accord his hearty welcome. In 1903, he attended the Durbar held at Delhi in connection with the Coronation of His Majesty King Edward VII and was the distinguished recipient of the Durbar Medal. In memory of that Coronation, he built at Venkatagiri the Edward Hall and made a gift of it to the enlightened public with the name Venkatagiri Club. But in 1911, at the time

Indra-Mahal at Venkatagiri. Opened by H.E. Sir Mountstuart Elphinstone Grant Duff, G.C.I.E., on 22nd July, 1883.



Victoria Jubilee Rest-House.
Foundation-stone laid by H.E. Lord Connemara, G.C.I.E., on 10th November, 1886.

of the next Coronation, that of His Majesty King George V, the Maharaja who could not attend Delhi on account of certain circumstances, celebrated the Durbar-day with all splendour and munificently spent a lakh of rupees in distributing as charity to the poor, some poor relations and charitable institutions, such as the local temples and the High School at Nellore.

On all occasions of his visit to Madras, he enjoyed the customary honour due to members of his family of being received or escorted by five troops of His Excellency the Governor's Body-Guard followed by the Governor's Aide-de-Camp. He had also the exchange of visits with the Governors of Fort St. George. He had been nominated to the Madras Legislative Council on two occasions. He was dubbed a K.C.I.E. in 1888, honoured with the personal distinction of a Maharajah in 1910, and another personal title, the crowning point of his honours G.C.I.E., on the 1st January, 1915.

In 1910 he played a great part in the formation of the Imperial League to combat forces of unrest among the people. Soon after the War broke out, he was the first Zemindar who made on 27th August, 1914, a voluntary contribution of three lakhs of rupees to the Madras War Fund and at the same time made a solemn promise to place all the resources of his Estate at the disposal of the Government for the conduct of the War. He also made many other contributions to the Prince of Wales War Fund, Viceroy's Imperial Fund, Lady Pentland's Women Relief Fund and St. John's Ambulance Corps besides subscribing Rs. 500 per month till the end of October, 1915, and Rs. 1,000 thereafter for the maintenance of the Madras Hospitalship. In 1915, he gave a further sum of Rs. 15,000 for the purchase of two Ambulance Motor Cars. It is a pity that he did not live long enough to see this successful termination of the War.

(2) His public life, with regard to the other Zemindars of the Presidency is closely connected with the History of the Madras Landholders' Association, which is too well-known to need any elaborate treatment. With a view to guard the interests of the landed Aristocracy of the Zemindars on the one hand, and afford an easy medium of consultation or representation by the Local Government on the other, the Association was started on the 23rd July, 1890, and he was its President to the end of his life. The objects of the Association are best defined from the pen of the Maharajah himself in his address to His Excellency Lord Pentland, Governor of Madras, requesting him to lay the Foundation Stone of the building. "The watchword of the Association has been from the beginning unfaltering loyally to the British Throne and earnest co-operation with the Government. As one who took an humble part in its inauguration and has since been officially

connected with it, I am glad to be able to say that it has amply justified the expectation of its friends and well-wishers. It has earnestly devoted itself to forward the cause of Law and Order, further the welfare of the landholders and promote a spirit of friendliness and unity among them." He spent no little time and attention on its proper growth and usefulness. He erected a handsome building at a cost of more than Rs. 60,000 and made a free gift of it to the Association to form a regular premises for its deliberations. The laying of its Foundation Stone in January, 1916, and the opening of the building in March, 1917, were both conducted by the then Governor of Madras, Lord Pentland, who paid a warm tribute to the Maharajah's glory and character. It is needless to say that the Maharajah's untiring efforts in the Association as well as his influence in the Council Chamber contributed a good deal to the framing of the Impartible Estates Act, a boon to all

Zemindaris, as also the Estates Land Act in its present form.

(3) His public and private charities were very many, in addition to those already mentioned under visits of Governors, Coronations and War. First in the series comes the donation of one lakh of rupees in 1885 for the construction of the Victoria Gosha Hospital in Triplicane, Madras, which institution has ever been doing very good work in restoring health to women. The second is his handsome donation of Rs. 8,000 to the Madras Gymkhana for the construction of a building in the Island. He gave Rs. 20,000 for the building, and invested Rs. 50,000 as permanent Fund for the Venkatagiri Rajahs' High School, Nellore. Rs. 25,000 was given to the Hindu University, and Rs. 10,000 for the formation of the Telugu Academy. Besides Rs. 38,700 distributed among the distant members of his family at the time of the Coronation in 1911, and

included in the lakh of rupees noted above, he gave Rs. 30,000 to each of the three sons of his second sister, and Rs. 20,000 to the grand-son of the elder. He also gave financial help of more than three lakhs of rupees to his brother, the late Kumara Raja of Pittapur for his litigation and maintenance.

He spent about ten lakhs of rupees in purchasing several villages formerly belonging to the Kalahasti Estate. He bought four Howdahs of English pattern for use in processions in his town.

A few big suits in Court in which the Samastanam was involved and came out successful are (1) the Thangellamudi Estate Inheritance suit, in virtue of which the said Estate passed into the hands of the Maharajah, (2) Rapur boundary dispute, known as Veligondala case, which fixed the boundary between Venkatagiri and Rapur taluks, (3) the Devadayam and Bramhadayam case *alias* Inam case which protected the rights of

petty Inamdars, and (4) the Pasture-lands dispute which gave the right of all pasture lands in the Estate to the Zemindar.

Religious.—The standing religious endowment of his time is the grant of Kalavalapudi Firka to Temple Fund. Before this, the many villages that were granted to temples were all lying scattered in different parts of the Estate, and therefore involved unnecessary expenditure and attention in the matter of collecting the annual revenue. So he annexed all such villages to the Estate and granted in return to the Temple Fund the whole of the Taluk Kalavalapudi with its equal annual rental. At the same time he systematised the expenditure and thus arranged for the undisturbed working of the daily worship and periodical festivals. This system continues to the present day, and is very helpful.

Close upon his Installation, he built a choultry in 1880 at the village of Nannur Gollapalli in Venkatagiri taluk, and granted

it as an Agraharam, called Lakshminarasamambapuram in the name of his beloved mother.

His travels and pilgrimages are too many to be detailed here. He travelled from the Cape Comorin to the Himalayas, and visited almost all the important places of pious or public interest. So only a passing mention is made of the different important places. Among the holy places in the north may be mentioned Benares, Prayag, Harihara, Ayodhya, Muttra, Brindaban and Jagannath in the south Tirupati, Tiruvannamalai, Conjeevarem, Chidambaram, Srirangam, Madura and Rameswaram ; the chief towns and cities Calcutta, Bombay, Agra, Allahabad, Baroda and Bangalore. The Headquarters of his brothers Bobilli, Pittapur and Jatprole were visited by him more than once. It was during his second pilgrimage to Harihara, in 1915, that he purchased elephants and horses for his estate at a cost of Rs. 25,000. In his

return visit to the Court of Travancore in 1910, at the request of the Yuvaraja of Travancore, who attended the annual festival at Venkatagiri, he was considerably struck with the glory of the Idol at Ananthasayanam. It is during the same journey that he reached the southernmost point of the Peninsula and paid his worships to Devi Kanyakumari.

Literary and Miscellaneous.—His love of learning and extensive patronage of literature are best evidenced by the Varshasanams, annual maintenances granted to Pandits, Poets, Artists and Musicians, as also by the Rs. 10,000 given to the Andhra Sahitya Parishad (Telugu Academy) and by the large sum of money spent in the cause of Telugu Literature at the time of the heated controversy between Classical and Colloquial Systems of Telugu. He was particularly fond of Telugu Poetry, having been himself a poet of no mean order, and more than a score of poetical works such as Radhakrishnasamvadam

(dialogue between Radha and Krishna), Sringagara-Padya-Ratnavali (Anthology of Lyric Verses), Parts from Bramhakaivartam (one of the 18 Puranams), Katha-Sarit-Sagaram (Ocean of Legends) and Sanskrita-Kavi-Jivitam (Lives of Sanskrit Poets), were written, printed and published with his financial assistance.

After reading all this one would be the best judge to form one's own estimate of the Maharajah's character with his rare qualities of head and heart combined He is described in the book on the Ruling Chiefs, Nobles and Zemindars of India as " a prominent figure in the Public life of the country. He keeps up the traditions of the family by encouraging learning, and maintains several charitable institutions. He manages the Estate very creditably, and is widely known for his administrative talents." Be it said that he was not only a patron of Literature and Art, but was himself a man of Letters. Side

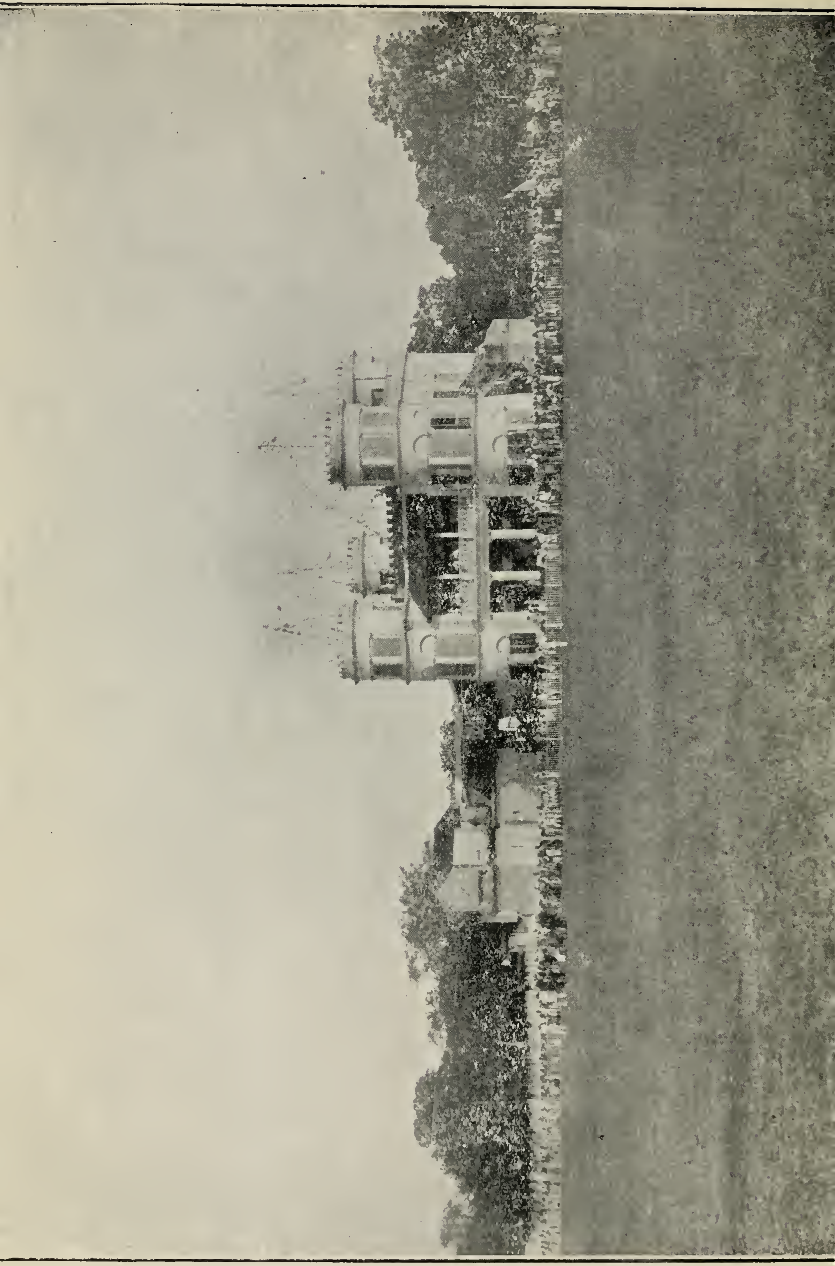
by side with the support given to English education, he encouraged Sanskrit and Telugu learning to a full extent. He very much loved Music and Dancing, being well-versed in their theory. He was held in high esteem by the Government in spite of his open criticism of public affairs. With his love of Western games existed side by side his national ideas in athletics and sport. He daily underwent a course of Native Gymnastics to the end of his life, and gave annual subscriptions to the upkeep of the several native gymnasiums in the town. Hunting was with him a hobby. Though himself a Maharajah his simplicity in dress and mode of living was a striking example to all that knew him. He was frugal, yet charitable to an extreme, and to him even charity and religion meant a system. His love of humour and sound sense of equity, combined with a ready and open criticism, while making him an object of terror to all wrong-doers, won for him in the end the love

and esteem of all. He died on the 23rd July, 1916, leaving behind him a son and a daughter by his first wife, the son being blessed with four sons and a daughter.

Coming to the brothers of the Maharajah, among those that went in adoption to other Estates, the Kumara-Rajah of Pittapur, born in 1858, was deprived of his Estate and so he spent his time mostly in Madras. He is known for his general good nature and love of sports. He died on 5th April, 1914, leaving behind him five sons and one daughter.

The glorious careers of the Rajahs of Bobbili and Jatprole can best be known from their respective Family Histories.

Raja Muddhukrishna Yachendra born in 14th June, 1867, is known by the High School, which he maintained at great cost for over twenty years till the end of his life. The school was originally under the Local Board, and was handed over to him on condition of his running it on charitable lines and raising



Venkatagiri Gymkhana Club, established in 1891.

it into a High School. He had also considerably improved the temple in his Khasa Gardens. He was besides, fond of learning and maintained a Printing Press for some time, wherefrom many valuable Telugu and Sanskrit books were published. He died without an heir on 3rd July, 1921.

Raja Venkata Krishna Yachendra, born on 26th July, 1870, is remembered by the local Hospital, which was built by him at a great cost, and was handed over to the Local Board with necessary investment. He was a lover of hunting and sports and maintained a Gymkhana at Venkatagiri with a nice playground attached to it, he died on 6th April, 1910, leaving behind him a daughter and his brother's son taken in adoption.

Raja Venugopala Krishna Yachendra, born on 11th February, 1874, founded the Veterinary Hospital in Madras, and was the recipient of a First-class Kaiser-i-Hind Gold Medal from the Government of India. He was

also known for his love of riding and sports. In 1893 he went to England with his brother, the Maharajah of Bobbili and had an interview with His Royal Highness the Prince of Wales; he died unmarried on 25th June, 1920.

Lieut. Sir Raja V. Govinda Krishna Yachendra Bahadur, K.C.I.E., A.D.C.
(29th Generation).

Twenty-ninth Generation.

LIEUT. SIR RAJA V. GOVINDA KRISHNA YACHENDRA BAHADUR, K.C.I.E., A.-D.-C., PANCHAHAZAR AND MUNSABDAR.

(*Born* 15*th October*, 1879 *and installed* 1*st February*, 1917.)

The present Rajah of Venkatagiri expressed it as his displeasure that any long account of his short public career should be included in his Family History. So the following list has been compiled with a view to help future reference, omitting at the same time all suits of the Samastanam, Wills of the deceased, and matters of a more or less private nature.

The Installation ceremony took place in 1st February, 1917, with due splendour, when he received from the Government the usual Khillat. It was attended by several distinguished guests, some among them being the chief of Ceylon, the Padikura Mudahyar, N. D. A. Sibra, Wijaya Singh, J. P. U. P. M.

and Lama Etanis Wijaya Singhe, the late Honourable Rajah of Bobbili, the Rajah of Bhadrachalam, the Rajah of Kalahasti and leading European officials of the district.

On the 26th of the same month His Excellency Lord Pentland, the then Governor of Madras paid a visit to Venkatagiri at the Rajah's request, and laid the Foundation Stone of the Gosha Hospital proposed to be built in the name of Her Imperial Majesty Queen Mary to supply a long-felt need and remove the suffering of women.

The next year the Rajah was honoured in February with the Second Lieutenancy in the Indian Land Force, and underwent training for more than a year under the Madras Guards. He is the first Indian Rajah who has been enlisted in British Regiment. In 1919 he was transferred to the Prince of Wales Leinster Regiment which he had subsequently left owing to its disbandment after

Queen Empress Mary Gosha Hospital at Venkatagiri. Foundation-stone laid by H.E. Lord Pentland, P.C., G.C.I.E., on 26th June 1917.
Building opened by H.E. Lady Willingdon, C.I., D.B.E., on 20th November 1922.

the Irish Treaty, and has been re-attached to the Madras Guards.

On the 19th March, 1920, the Rajah was raised to the rank of Honorary Aide-de-Camp to His Excellency the Governor of Madras. In 1921 he was nominated as a member of the Council of State (which he has subsequently resigned) newly opened after the Reform Act of 1920, and on 1st January, 1922, honoured with the rare distinction of K.C.I.E.

He extended the size of the Estate by purchasing several villages, Arthamala, Putheri, Kotambedu and others, formerly belonging to the Kalahasti Estate, at a cost of nearly a lakh-and-a-half rupees.

He made the following liberal donations during the period of the Great War. Besides Rs. 25,000 contributed to the War Fund, and Rs. 30,000 subscribed for the purchase of four Ambulance Motor Cars—two in the name of himself to be used in Europe and two in the name of the Rani for the use of the sick

and the wounded in the North-West Frontier Province.

At the time of his Installation, the Rajah gave in November, 1917, another sum of Rs. 50,000 for the War Fund. He had also continued to subscribe for the maintenance of the Hospital-ship, like his father, at the same time raising the monthly subscription in the name of himself and his family to Rs. 1,500. He also bore all costs of recruiting persons to the Indian Defence Force. He himself underwent Military Training, as also his eldest son.

He recruited and sent up persons for Training in the Territorials at Trichinopoly this year, among whom was included his eldest son.

In the interests of higher education in the district, he raised the Venkatagiri Rajah's High School at Nellore into a Second Grade College.

In 1920 he gave a donation of Rs. 50,000 to the construction of a nice pavilion in the Race-course at Guindy with all necessary arrangements for Zenana ladies.

He visited Madras with family on both occasions of the arrivals of Their Royal Highnesses the Duke of Connaught and the Prince of Wales.

In 1917, close on his Installation, he improved the Palace with Electrc-fittings throughout at a cost of one lakh of rupees. He also made the present magnificent extension to the Palace in the West, at a great cost.

In 1921, the marriage of his eldest son, Sarwagna Kumara Krishna Yachendra, was celebrated with due pomp. The Government Khillat was also received. The Kumara Rajah with his diligence and application takes good interest not only in the affairs of his Estate, but has been the President of the Venkatagiri Taluk Board since 1921.

The Rajah paid a visit to Jatprole in 1916 to attend the marriage of the second daughter of his uncle and two visits to Bobbili, to attend the weddings of the first daughter in 1917 and of the first son in 1921, of the late Rajah of Bobbili.

Among the pilgrimages made are those to Benares, Gaya and Tirupati, when rich presents were made in the name of the Deity and all religious ceremonies observed. It was on the occasion of the pilgrimage to Benares that a part of Gollapalli village bought for Rs. 1,500 was given in charity to his Purohits. He also spent about a thousand rupees in effecting certain improvements in the Venkatagiri Club.

The following buildings have been purchased at a great cost and added to the Estate, (1) the Raja Gopal Bagh in Bangalore, (2) the Osborne House at Royapettah, Madras, and (3) a bungalow in St. Thomas' Mount.

Bronze Statue of the late Maharaja Sir V. Rajagopala Krishna Yachendra Bahadur, G.C.I.E., Unveiled by H.E. the Right Honourable Sir Freeman-Freeman Thomas, Baron Willingdon of Ratton, G.C.S.I., G.C.I.E., G.B.E.

A literary production in Telugu Poetry styled Sree Govinda Krishna Yachendra Vijayam was got composed in his name dealing with the subject of his Installation, and written by the poet Ratnakara Subbaraju.

On the 20th of November, 1922, Their Excellencies Lord and Lady Willingdon were invited to Venkatagiri, when the Governor unveiled the bronze statue of the late Maharajah Sir V. Rajagopalakrishna Yachendra Bahadur, G.C.I.E., prepared at a cost of Rs. 20,000 raised by general subscription, and Her Excellency Lady Willingdon opened the Gosha Hospital built at a cost of Rs. 80,000.

The Rajah is blessed with a loving family of four sons and a daughter, and is known for his kindness of heart, great charity, love of subjects and unalloyed loyalty to the British Flag.

APPENDIX B.

(1) PROCLAMATION.

WHEREAS it has been necessary to the preservation of order and good government and to the maintenance of the British authority in the Zemindaris of Venkatagiri, Kalahasti and Bommarajupolliem, that the Rajahs of those places should be respectively restrained from exercising independent power, and should be subjected to the established regulations and laws of the State. Wherefore the Right Honourable Edward Lord Clive, Governor-in-Council of Fort St. George, has been pleased to appoint a British Collector for the purpose of residing in the Zemindaris abovementioned and of receiving directly from the Zemindars respectively the amount of their Peishcush.

Be it known therefore to the Zemindars aforesaid and to all Talukdars, Polygars, Ryots and others residing within the said Zemindaris, that His Lordship in Council has further

...on.	Importance.
...kutam in the name ...t.	Commander under Prataparudra, speaks of other temples.
...ameswara and built	Traces geneology from Bhima Reddi, describes Ganapathy Rai.
...keswara temple and	Yerrakka's, geneology, Ganapathi Rai mentioned.
...yanabrolu village to	Incomplete, Kakatiyanriparchitam, sway over Orangal.
...samudram ...	Kakatiyarajya Stapanacharya.
...otha samudram ...	
" ...	
, ...	Incomplete, almost the same as No. 7.
... ...	Incomplete.
...eswara temple at the ...n	Ruled Srisailam to the Vindhyas, mentions Minister Pothana.
...hupaliyam ...	Ruled the same Andhra-Desa.
...asamudram ...	Geneology from Yerra-Dacha Naidu Ramayanam Commentary in (1427 A.D.)
...go tope	
... ...	Denotes Achyuta Deva Rai's time.
...ikur	
...and three agraharams ...i	
...inams in Podili ...	Different names to father and grandfather.
...aharam ...	In the Oriental Library, Madras, Proudha Deva Rai reigned at Vijayanagar, in 1458 A.D.

APPENDIX A.

Outline of Inscriptions and Others.

Serial No.	Date.	Name of the Person.	Place where available.	Description.	Importance.
1	1117 S.E. (1195 A.D.)	Nami Reddi (1) of Amanagallu ...	Pillallamarri temple, Suryapet taluk	Stone-inscription, built Thrikutam in the name of his parents and himself.	Commander under Prataparudra, speaks of other temples.
2	1124 S.E. (1202 A.D.)	" " ...	" " ...	Stone-inscription, set up Nameswara and built two tanks.	Traces geneology from Bhima Reddi, describes Ganapathy Rai.
3	1130 S.E. (1208 A.D.)	Yerrakka Sani (1) wife of Bhetala Naidu.	Pillallamarri, in the west, near the temple.	Stone-inscription, built Yerakeswara temple and Yerakasamudram.	Yerrakka's, geneology, Ganapathi Rai mentioned.
4	1291 S.E. (1369 A.D.)	Anapotha Naidu (6) of Rachakonda.	Orangal, Ayyanabrolu temple ...	Stone-inscription, gave Ayyanabrolu village to Mailaradevara.	Incomplete, Kakatiyanriparchitam, sway over Orangal.
5	1302 S.E. (1380 A.D.)	" " ...	Rachakonda, east of, near Gannerla Bhairava.	Stone-inscription, built Rayasamudram ...	Kakatiyarajya Stapanacharya.
6	1287 S.E. (1365 A.D.)	" " ...	Rachakonda, south-east of, near Bhairava Gandi.	Stone-inscription, built Anapotha samudram ...	
7	" "	" " ...	Rachakonda, north of, on Thunga tank-bund.	" " ...	
8	" "	" " ...	Rachakonda, east of, near Anjaneya Idol.	" ...	Incomplete, almost the same as No. 7.
9	1300 S.E. (1378 A.D.)	" " ...	Rachakonda, north of, near Bhairava Gandi.	Stone-inscription	Incomplete.
10	1298 S.E. (1376 A.D.)	Mada Naidu (6) of Madhavapuram.	Umamaheswaram, near the temple ...	Stone-inscription, built Maheswara temple at the northern gate of Srisailam	Ruled Srisailam to the Vindhyas, mentions Minister Pothana.
11	Not given.	Sarwagna Singa Naidu (7) of Rachakonda.	Venkatagiri town	Sanskrit Book called Singabhupaliyam ...	Ruled the same Andhra-Desa.
12	1351 S.E. (1429 A.D.)	Nagamma, wife of Rao Madhava Rao (8).	Nagaram, on Nagasamudram tank ..	Stone-inscription, built Nagasamudram ...	Geneology from Yerra-Dacha Naidu Ramayanam Commentary in (1427 A.D.)
13	...	Madhava Rao (8) of Rachakonda..	Rachakonda, east of	Stone-inscription, built mango tope	
14	1094 A.D. ?	Dharma Naidu (?) of Devarakonda.	Mungodu, with Kanjerla Lakshmaiya, etc.	Sannad about Inams	Denotes Achyuta Deva Rai's time.
15	875 Hizri (1465 A.D.)	Madhava Rao (?) of Devarakonda.	Mungodu, with Salvagi Venkayya ...	" in Majukur	
16	985 Hizri (1575 A.D.)	" " ...	Devarakonda, Kandalavari house ...	Sannad about some lands and three agraharams to Varijala-Gopalaswami	
17	1505 S.E. (1583 A.D.)	Kumara Thimma Naidu (19) ...	Podili, in the temple on the Durg ..	Stone-inscription, declared inams in Podili ...	Different names to father and grandfather.
18	1380 S.E. (1458 A.D.)	Proudha Deva Rai of Vijayanagar.	Ananthapuram, in Siddapuram ...	Stone-inscription, about agraharam ...	In the Oriental Library, Madras, Proudha Deva Rai reigned at Vijayanagar, in 1458 A.D.

been pleased to nominate Mr. George Stratton to be Collector of Peishcush.

Now whereas it has been customary for the Zemindars aforesaid to exercise Civil and Criminal jurisdiction in their respective Zemindaris, and whereas the exercise of such arbitrary power by dependent Zemindars is contrary to good government, and to the respect due to the authority of the British Government. It is hereby proclaimed that it is the intention of the Right Honourable Edward Lord Clive, Governor-in-Council of Fort St. George, to establish regular and permanent Courts for the administration of justice, the security of person and property and for the punishment of crimes under limited and defined laws to be executed by the sole power and authority of the British Government. Wherefore the said Zemindars of Venkatagiri, Kalahasti and Bommaraju-polliem and all Officers and others acting on their behalf and by their orders are hereby

been pleased to nominate Mr. George Stratton to be Collector of Peishcush.

Now whereas it has been customary for the Zemindars aforesaid to exercise Civil and Criminal jurisdiction in their respective Zemindaris, and whereas the exercise of such arbitrary power by dependent Zemindars is contrary to good government, and to the respect due to the authority of the British Government. It is hereby proclaimed that it is the intention of the Right Honourable Edward Lord Clive, Governor-in-Council of Fort St. George, to establish regular and permanent Courts for the administration of justice, the security of person and property and for the punishment of crimes under limited and defined laws to be executed by the sole power and authority of the British Government. Wherefore the said Zemindars of Venkatagiri, Kalahasti and Bommarajupolliem and all Officers and others acting on their behalf and by their orders are hereby

required to refrain in all time to come, from the exercise of Criminal jurisdiction and to submit all cases which may hereafter occur involving life or limb to the exclusive cognizance of the said Collector of Peishcush.

And whereas the Right Honourable Edward Lord Clive, Governor-in-Council of Fort St. George aforesaid, has judged it expedient and proper to institute an enquiry into the internal government, history, produce and resources of the Zemindaris of Venkatagiri, Kalahasti and Bommarajupolliem. Be it further known to the Zemindars aforesaid that the said Collector of Peishcush has been instructed and ordered to enquire into and to take accurate accounts of the actual state of the Revenue in each taluk, purgannah and village, of the exact state of population, manufactures and trade, of the soil, climate, and natural products of each Zemindari, of the former and present modes of administering justice, police and law, as well as of the

Civil, Military and Personal establishments of the said Zemindars. Wherefore the said Zemindars are hereby ordered and directed to take notice of the same and to aid and assist the said Collector in the execution of these extensive and important duties. But if (which God forbid) the said Zemindars or their officers acting by their authority, shall be found to oppose the progress of the necessary enquiries, such a disobedience of orders, will subject the offender to the most serious displeasure of the British Government.

In proclaiming then his intentions, the Right Honourable the Governor-in-Council, judges it expedient to assure the Zemindars and inhabitants of Venkatagiri, Kalahasti and Bommarajupolliem, of the moderation, justice, protection and security which are the characteristics of the British Government and to invite to a ready and cheerful obedience to the authority of the Company in the confidence of enjoying under the protection of

public and defined laws, every just and ascertained Civil right, with a free exercise of Religious institutions and domestic usages of their ancestors.

By order of the Right Honourable the Governor-in-Council.

(Signed) I. WEBB,
Chief Secretary to Government.

FORT ST. GEORGE,
22*nd August*, 1800.

(2) Proclamation.

Whereas by a Proclamation bearing date the second day of August, 1800, the Right Honourable Edward Lord Clive, Governor-in-Council, proclaimed to the Zemindars of Venkatagiri, Kalahasti and Bommaraju-polliem, his determination to subject those Zemindaris respectively to the established regulations and laws of the British Government; and whereas for the better execution of that intention, it was further proclaimed that the Right Honourable Edward Lord Clive, Governor-in-Council aforesaid, had instituted an enquiry through the channel of the Collector into the actual state of the revenue of each taluk, purgannah and village, of the exact state of population, manufactures and trade, of the soil, climate and natural products of each Zemindari, of the former and present modes of administering justice, police and law, as well as of the Civil, Military

and Personal establishments of the said Zemindars; and whereas the Right Honourable Edward Lord Clive, Governor-in-Council aforesaid, has deemed it to be necessary to the further progress of the measures described in the Proclamation aforesaid, for establishing the regular administration of justice, the security of persons and property and the punishment of crimes, that the military establishments maintained according to usage by the said Zemindars respectively for the service of the State should be entirely abolished and discontinued for ever. The Right Honourable Edward Lord Clive, Governor-in-Council aforesaid, has resolved to relieve the said Zemindars from the burthen and expense of supporting the said Military establishments and in conformity to their engagements, *and to commute the military services of the Zemindars of Venkatagiri, Kalahasti, Bommarajupolliem and Sydapoor respectively, for a tribute to be paid in ready*

money in addition to their established Peish-cush. It is therefore made known and hereby proclaimed accordingly that the said Zemindars respectively have been relieved from and after the first day of the current fusli year 1212 from the obligation of furnishing troops for the service of Government of maintaining forts or garrisons and of furnishing military stores or implements.

In consequence of which commutation the Right Honourable Edward Lord Clive, Governor-in-Council aforesaid, has charged the British Government with the protection and defence of the Zemindaris of Venkatagiri, Kalahasti, Bommarajupolliem and Sydapoor, against all enemies, the possessions of fire arms and of weapons of offence, having therefore, become unnecessary to the safety of the said Zemindars or to the inhabitants of their Zemindaris, the Right Honourable Edward Lord Clive, Governor-in-Council aforesaid,

further proclaims and publishes the determination of the British Government to suppress the use and exercise of arms and military weapons and accordingly requires all persons inhabiting the said Zemindaris to discontinue the use of such arms and weapons. In order that no inducements may be wanting to the surrender of muskets, matchlocks and pikes, and in order that no person may be subjected by this Proclamation to a loss of his personal property, the Right Honourable Edward Lord Clive, Governor-in-Council aforesaid, further proclaims that he has authorized the Collector to pay the value of such weapons to the person delivering them, at the following rates :—

For each	musket	...	Rs. 10
,,	matchlock	...	,, 5
,,	pike	...	,, 2

But whereas it has been usual for the said Zemindars to keep in their pay, for purposes of external pomp and personal splendour, certain establishments of peons bearing arms,

and whereas the Right Honourable Edward Lord Clive, Governor-in-Council, is desirous of complying with the wishes of the said Zemindars to the extent necessary to the purpose, and consistent with the other objects of this Proclamation, public and formal authority has been granted to the said Zemindars respectively to maintain the number of peons for the purpose of personal attendance according to the register to be kept of the said peons in the Cutcherry of the Collector.

It is unnecessary to assure the Zemindars of Venkatagiri, Kalahasti, Bommarajupolliem and Sydapoor, that the Right Honourable Edward Lord Clive, Governor-in-Council aforesaid, in the determination of carrying these measures into effect, can be governed by no other motives than those connected with the duty of providing for the permanent tranquillity of the Zemindaris. The Governor-in-Council disclaims every wish of subjecting the Zemindars to any humiliation, but the

use of arms being no longer requisite under the change of the condition of their tenure and the discontinuance of that usage being indispensably necessary to the preservation of regular Government and the increase of prosperity, the Right Honourable the Governor-in-Council expects, that the Zemindars of Venkatagiri, Kalahasti and Bommarajupolliem will relinquish a custom now become useless and yield a cheerful obedience to these orders in the assurance of enjoying with their families, tenants and ryots, under a system of defined and public law, every civil right, together with the domestic usages and religious institutions of their ancestors.

FORT ST. GEORGE,
24*th August*, 1802.

Published by order of the Right Honourable the Governor-in-Council.

(True Copy.)

Not legible.

Secretary to Government.

(3)

The Zemindari of Venkatagiri is composed of the taluks of—

Venkatagiri	...	...	Villages.
Sagutoor	...	...	Manubole.
Polur	...	...	Pidoor.
Darsi	...	...	Tirumalapudi.
Kocherlakota	...	...	Molloor.
Podili	...	...	
Gogulapalli	...	...	

(Sd.) J. HODGSON.

Sunnad-I-Milkiat Istimirar or deed of permanent property granted by the Right Honourable Edward Lord Clive, Baron Clive of Viscount in the country of Falop, and Baron Plassy of the kingdom of Ireland, Governor-in-Council of Fort St. George on the part of the Honourable the United Company of Merchants of England trading to the East Indies, to Velugoti Kumara Yachama Naidu, Zemindar of Venkatagiri.

1. It is known to you that by the ancient constitution of the Government of Carnatic you held possession of your Zemindari subject to the payment of an annual Peishcush, to the discharge of military service and to the payment of Nuzzers and fines, that the amount of Peishcush and the extent of the military service were undefined, and that the amounts of the contribution or Nuzzers was determinable according to the pleasure and enforced according to the power of the Nawabs of Carnatic. It is also known to you that the Peishcush paid by you was never augmented nor the usual Nuzzers exacted from you during the time when the administration of the Carnatic has been brought under the management of the British Government, that with the view of perpetuating to you the secure possession and enjoyment of your lands it was provided by treaty between the British Government and His late Highness the Nawab of the Carnatic, Mahamad Ali bearing date the

12th July, 1792, that your dependence on His Highness should cease and that you should be subjected exclusively to the British Government from that time, accordingly you have continued to pay the customary Peishcush free from Nuzzers and have enjoyed your Zemindari free from demands for Nuzzers and all other public charges than that attending the military establishment attached to the conditions of your tenure.

2. The British Government having now resolved that all the troops to be maintained for the protection of the territories subject to the Government shall be in the immediate pay and service of the British Government, has relieved you from the condition of military service, from the obligation of furnishing troops and military stores for the service of the Government and maintaining forts and garrisons in all time to come. It has commuted the said military service for an equivalent to be paid in money by you and your posterity.

3. In consideration of the relief which your finances will derive from the relinquishment of your military service and from the discontinuance of the expense to which you have on that account been liable, in consideration also of charging itself with the entire protection of the territories dependent on its power, the British Government has fixed your annual contribution including equivalent for military service and the established Peishcush for ever at the sum of star pagodas (1,11,058) one lakh eleven thousand and fifty-eight, which said amount shall never be liable to change under any circumstances, and is hereby accordingly declared to be the permanent annual demand of Government on your Zemindari.

4. Under the constitution erected by the British Government for the security, protection and prosperity, of its territories, regulations will be framed from time to time for the improvement of the condition of the

people, these regulations will be administered by independent judges and constituted courts of judicature governing their decisions by the laws only, the decrees of those courts will be founded on the regulations of Government printed, published and translated, for the information and security of its subjects, and on the institutes of the Hindu or Muhammadan Laws which are open to the enquiry of all persons, the proceedings of the Adawlat will be held in open courts, accessible to persons of every description, all parties, will be at liberty to attend to their own interests by their presence in the courts, during such proceedings or to employ their Vakils with such instructions regarding the mode of prosecutions or defence may appear to be most eligible to themselves, the sentences of the court will be pronounced in the same public manner and executed by civil authority without the interposition of military force. Collectors and other public servants of Government, will be

compelled to answer in the courts of judicature for all acts done by virtue of their offices contrary to the regulations of Government, and by which Zemindars or others may feel themselves injured and finally the greatest practicable degree of security has been extended to the native subject of the British Government by the establishment of the gradation of appeal from the Zillah Court to the Provincial Court, and from the Provincial Court to the Court of the Suddar Adawlat at the Presidency, and in the best resort from the Court of Suddar Adawlat to the Governor-General-in-Council of Bengal.

5. The permanent demand fixed by Sannad of your Zemindari is exclusive of the revenue derived from the manufacture and sale of salt and saltpetre, exclusive of the sayer or duties of every description, the entire administration of which the Government reserves for itself exclusive of the tax on the sale of spirituous liquors and intoxicating drugs, exclusive of

all lands and Roosooms heretofore appropriated to the support of Police Establishment. The Government reserves to itself the entire exercise of its discretion in continuing or abolishing temporarily the custom and practice of the country under these several heads above stated.

6. You are regularly to pay in all seasons the amount of the permanent assessment above fixed, no remission will be granted on account of drought and other contingencies of the season, and of which, God forbid, you should fail to discharge your engagements, your personal property and your Zemindari should be answerable for the consequence of such failure, but under the terms of assessment on your Zemindari this event can never happen except in consequence of your own default, for, the Court of Judicature will protect you against such an injury unless warranted by your failures.

7. You shall be at free liberty to transfer without the previous consent of Government or of any other authority to whomsoever you may think proper either by sale, gift or otherwise your proprietary right in the whole or in any part of your Zemindari such transfer of land shall be valid and recognised by the courts and officers of Government provided they shall not be repugnant to the Muhammadan or Hindu Laws or to the regulations of the British Government, but unless such sale, gift or transfer shall have been regularly registered at the office of the Collector, such sale, gift, or transfer shall be of no legal force or effect, nor shall such transactions relieve you from the payment of any part of the public land tax assessed on your entire Zemindari previously to such transfer, but your whole Zemindari shall continue to be answerable for the total land tax in the same manner as if no such transaction had occurred.

8. Your Zemindari will be liable to be sold either wholly or in part in satisfaction of the decree of the Court of Judicature, but this event under the terms of the assessment can only happen from neglect of your own interest from extravagance and dissipation to preserve your Zemindari from the consequence of your imprudence, the Court of Judicature will not be competent to entertain suits for the recovery of such debts as may have been incurred by you previously to your subjection to the British authority in 1792.

9. In the event, however, of the sale of any part of your Zemindari, for the liquidation of arrears of assessment, or in satisfaction of a decree of a Court of Judicature, or in the event of the transfer of any part of your Zemindari by gift, sale or otherwise, you shall furnish the Collector with accurate accounts of your entire Zemindari and of the portion of the Zemindari to be so separated for a period not less than three years preceding such sale, or

transfer in order that the due proportion of the public revenue may be fixed thereon. The assessment to be settled on the separate parts of your lands shall always bear the same proportion to the actual produce of the separated portion as the total permanent assessment on your Zemindari bears to the actual proportion of the whole Zemindari so if the accounts to be furnished by you should be correct, no partial assessment can happen nor any one of the fixed Zumma be ever made under whatever changes or improvements your interests or your pleasure may lead you to introduce into your Zemindari.

10. Although you will have free right and liberty to transfer by sale, gift or otherwise any part of your Zemindari, not repugnant to the regulations of Government, yet, it shall not be competent for you to form any part of your territory into a separate estate paying its Zumma directly to Government, unless the public assessment on such separate estate

shall amount to the annual sum of (500) five hundred star pagodas and upwards.

11. In order that you may at all times be enabled to comply with the conditions of the articles of this Sannad by which you are bound to furnish true or correct accounts of Zemindari when required by the Collector, you shall support the established number of karnams in the several villages of your Zemindari. The karnams shall be appointed from time to time by you, and shall obey all regular orders issued by your authority, but they shall not be liable to be removed from their offices except by the sentence of the Court of Judicature.

12. The Government having entrusted you with the police of your Zemindari, you shall, so long as this trust shall be reposed in you, apprehend and secure offenders of all description, and send all such offenders to the Magistrate.

13. You shall enter into written engagements with your ryots either for a rent in money or in kind, clearly defining the amount to be paid to you by such ryots individually and explaining every condition of the engagement and you shall grant or cause to be granted regular receipts to the ryots for all discharges in money or in kind made by them to you or for your account.

14. The foregoing conditions contain an abstract of the obligations and duties which you shall incur and of the rights which you have acquired under the constitution of the Government for the British territories of Fort St. George. Being therefore sensible of the benefits conferred on you by those institutions and confident of enjoying the fruits of your industry, you shall be punctual in the discharge of your public engagements, you shall conduct yourself with good faith towards your ryots whose propriety is inseparably connected with you own, your shall treat them with tenderness, encourage them to improve and

extend the cultivation of the land and by the foundation of your own happiness in the permanent prosperity of your Zemindari.

15. Continuing to perform the above stipulations and to fulfil the duties of allegiance to the British Government, its laws and regulations, you are hereby authorized and empowered to hold in perpetuity and your heirs, successors and assignees at the permanent assessment herein named the Zemindari of Venkatagiri.

Given in Fort St. George, this twenty-fourth day of August, 1802, by and in the name of the Right Honourable the Governor-in-Council.

EXAMINED	(Signed)	E. CLIVE.
	,,	W. STUART.
F. GAHAGAN,	,,	W. PETREE.
	,,	W. DICK.
Head Assistant.	,,	J. HODGSON.
		Secretary to Government.

Entered in the Secretary's Office by order of the Right Honourable the Governor-in-Council.

(4) Letter Accompanying Sannad.

To

The Zemindar of

Venkatagiri.

Under the change of circumstances which have occurred affecting the internal tranquillity and Government of the Deccan, the British administration has endeavoured to direct its attention to the comfort and welfare of those who are dependent on its protection It is known to you that in conformity to this principle, your Peishcush has never been augmented, nor the usual Nuzzers exacted from you, during the time when the administration of the Carnatic has been occasionally brought under the management of the Company.

2. With the view of perpetuating to you and to your posterity the secure possession and enjoyment of your lands, it was provided by a treaty between the British Government and the late Nawab Muhammad Ally,

bearing date in the year 1792 that your connection with His Highness should cease and that you should be subjected exclusively to the British Government. From that time accordingly you have continued to pay the established Peishcush free from all demands of Nuzzer, and have enjoyed your Zemindari free from all other public charge, than that attending the military establishments attached to the conditions of your tenure.

3. The prosperous course of events which has attended the exertions of the British Government to fix the tranquillity of the Deccan upon a permanent foundation, has rendered it necessary for me to revise the state and condition of all the military establishments dependent on this Government. For this purpose, I directed the Collector of the Western Peishcush to transmit to me copies of the Sannads in your possession, with returns of the troops maintained by you in conformity to your engagements. These

documents have accordingly been furnished to me. I observe that none of the instruments produced by you specify the number of troops to be maintained, or the quantity of warlike stores to be furnished by you as a Munsubdar of the Empire ; but I find by the authentic papers transmitted by your authority to the Collector the number of armed men now actually supported by you amounts to (9,788) nine thousand seven hundred and eighty-eight ; and that the annual expense incurred by you in money and in lands, on that account, amounts to star pagodas (1,27,323) one lakh twenty-seven thousand three hundred and twenty-three.

4. It is a distinguishing feature of the arrangements I am about to introduce for the military protection of these territories that all the troops maintained for that purpose shall be in the immediate pay and service of the British Government ; experience has shown

this to be the most effectual means of applying the resources of the country to the protection of the whole, while the improbability of danger from foreign enemies under the late exertion of those means renders the military establishments supported by you according to engagement an heavy burthen on your resources, without contributing in an adequate degree to the military strength of the state. It is not my intention by stating these observations to depreciate your zeal to discharge the obligations of your duty, or the merits of the service occasionally rendered by your troops in the field, but it is my wish that you should be apprized of the grounds on which the British Government is proceeding to reform the condition of your military service.

5. I have accordingly resolved that you shall be released from that obligation of your existing engagements by which you are bound to furnish troops and military stores

for the service of Government, and that you and your posterity shall never be hereafter liable to demands of military aid of whatever description.

6. In consequence of this release, the British Government will be deprived of a portion of its military resources which must be supplied by other means ; and you will derive from it an addition to your income equal to the amount of the expense of maintaining your military establishments. It is therefore just that your augmented resources should contribute to the support of the State an equivalent for the services now relinquished.

7. The relief your finances will derive from the disbandment of your military peons, will according to the accounts furnished by yourself be equal to pagodas 1,27,323 independently of the discontinuance of charges for ammunition, military stores, garrisons and forts, and independently also of the revenue to be produced on the reversion of

the lands now held by your Ameram and Cuttabuddy peons. I have therefore resolved to fix the equivalent to be paid by you in money at the sum of star pagodas 98,327 exclusively of the established Peishcush; but it being my intention to reserve in the hands of the Company the administration of the revenues derived from sayer, salt and spirituous liquors, I have deducted from your commuted equivalent, the total amount of these branches of revenue, being according to the accounts furnished by you star pagodas 8,942 * per annum, so that your payment will in future be fixed as follows:—

* Salt	...	1,057
Sayer	...	7,000
Spirituous liquors	...	885
Total star pagodas		8,942

		Star pagodas.
Equivalent for military service	...	89,385
Established Peishcush	...	21,673
	Total	1,11,058

8. The above sum being the total amount of the public demand for your portion of the expenses of general protection, I transmit to

you under the seal and signature of the Governor-in-Council, a Sunnad-I-Milkiat Istimirar fixing the said sum of star pagodas 1,11,058 to be the permanent contribution of your Zemindari under the above heads.

9. I have also transmitted full instructions on this subject to the Collector of Peishcush, who will afford to you such further explanations as may be requisite but in conformity to the motives which have induced me to explain to you at such length the principles of this commutation, I think it necessary to apprize you that my resolution is fixed on the grounds already stated, and that I have accordingly ordered the Collector to carry the arrangement into effect from the commencement of the present fusli.

10. In consequence of that arrangement it will become necessary for you to disband the whole number of military peons now maintained by you, and it is my desire that you immediately proceed to do so. It is not my intention that you should deprive yourself

of a reasonable number of attendants on your person, and I accordingly consent to your retaining to the extent of 100 peons for that purpose.

11. I am aware that many adherents and connections of your family have claims on your bounty which may be incompatible with the entire discontinuance of their stipends, and it is for this reason that I have not included in the calculation of your equivalent the whole amount of the revenue granted for the support of the Ameram and Cuttabuddy peons. But it is no longer necessary that those lands should be held on military tenure, and I desire that the peons may be accordingly released from that condition.

12. In order that no immediate loss may arise from, this arrangement to the peons in your service, who have furnished arms at their own expense, I have instructed the Collector to receive the arms of those peons, and to pay them individually an adequate price for their value.

13. Having thus entirely relieved you from the burthen of your military establishments, I have great pleasure in pointing out to your notice, that the prospects of tranquillity connected with that measure invite you to reclaim your military peons from the pursuits of an unprofitable profession to the improvement of agriculture, and that your own releasement from the expense and anxiety of your military service, offers to your immediate possession, the enjoyment of peaceful life ; I therefore exhort you by cultivating the improvements of agriculture and by facilitating the progress of commerce within your Zemindari.

What more ?

(Signed) CLIVE.

(True Copy)

J. HODGSON,

Secretary to Government.

FORT ST. GEORGE,
24*th August*, 1802.

ERRATA.

For	*Read*	*Page*	*Line*
Sir U.	Sir V.	ii	21
Komara	Kumara	25	18
Somuud	Somudu	29	3
Bahulaswachritra	Bahulaswacharitra	51	1
Avaru	Varu	62	11
Dankatam	Dandakam	93	2
Sringari	Sringara	107	16
in account	on account	122	19
Sringagara	Sringara	136	2
Sanskrita	Samskrita	136	5
Muddhukrishna	Muthukrishna	138	16
took place in	took place on	141	15
Electrc	Electric	145	10